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The PLAIN ACCOUNT of the Nature and
End of the Sacrament of the Lord's Supper

VINDICATED:

FROM THE

Misrepresentations and False Reasonings

OF

RICHARD WARREN, D. D.

And particularly from

His *Abusive Charge* of SOCINIANISM:

IN

REMARKS

On the THREE PARTS of

His *ANSWER* to *That* BOOK,

AND ALSO

On His *APPENDIX*.

Πιστός εἶ μάλιστα ὁ μετ' ἐπισήμου ἐλεγχῶν· ὅτε καὶ τελευταίῃ
ἀπόδειξις εὐρίσκει ἡ γνώσις τῶν κατεγνωσμένων.

Fragm. CLEM. ALEX.

L O N D O N:

Printed for J. NOON, at the *White-Hart*, near
Mercers Chapel, in *Cheapside*. MDCCLXXXVII.





P R E F A C E.

WHEN Dr. Warren's First Part came out, it was by many extolled as a perfect Performance in its kind, and the most complete Answer, as far as it went, that had been given to The Plain Account. This led me with an unusual Curiosity to read it over, as expecting to find in it nothing but the brightest Reasoning and the clearest Demonstration. But when I found it beginning with warm Invectives and indecent Reflections, it immediately gave me another Turn of Thought, and I could not but conclude, a Man must certainly want Force of Argument, and the Evidence of Truth, who thus endeavour'd to raise a Dust in the Eyes of his Readers, to blind or to mislead them. And as I presaged, so in the Sequel it appeared to Me. Whereupon I drew up some Remarks upon it, at

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first

first purely for my own Satisfaction; as thinking, if I could shew This boasted Piece to want much of that Character it presumed to bear, nothing could be a better Defense to any reasonable Man of the Plain Account, than the Answer itself, so full of mere Pretence and Insufficiency. These Remarks of mine, under the borrowed Name of P. H. S. were, I confess, hurried into the Public with too much Haste and Incorrection; and therefore Now purposing (since his Work is complete and finish'd) to publish Remarks also on his Third and Last Part, and on his Appendix, I have determined to reprint with Them my first and second Remarks revised and corrected, with some such Additions, as, I've been kindly informed, I seem'd to have omitted or overlook'd: That the Whole might come out as one consistent Pamphlet, and shew at once the Weakness, the Fallacy, and Inconclusiveness of the Doctor's Answer.

Herein, some may think, I have treated That Gentleman in too free and brisk a Manner; but perhaps upon Second Thoughts they will change That Sentiment, if they consider I have never done it of Choice, but as it were by Necessity; when either his own Tart Expressions have led me to do it, or something excessively Heavy or Incoherent forced me to an indignant Laughter. Indeed I have considered him throughout as an Unargumentative Writer, and as one who has stuck at no Calumny or Misrepresentation to depreciate the Character of a truly Great Man, (be He whom he will) who had with all imaginable Modesty and Ingenuity of Temper,

Temper, and with the most charitable declared Design, laid before the World his Thoughts of the Simplicity of one of our Lord's Institutions; and desired, and had therefore some Reason to expect, to be used with Candor, by all other Persons who thro' the Strength of a Long Prepossession, or of a Superior Judgment, should differ from him in that Point. But instead of this, Dr. Warren has represented him as one void of all True Faith and Morality, who had no other Design before him, but to corrupt the Purity of the Christian Religion, to destroy the Dignity and Importance of its Ordinances, and indeed to encourage loose and profligate Men in all manner of Sin and Debauchery.*

On the other hand, as I think that Author's Intention was truly Pious and Christian, and that there is a Connexion of Truth from one End of his Book to the other, supported and maintained throughout by the strongest and most convincing Reasoning; I have endeavoured to shew, (and am persuaded, have effectually done it) that Dr. Warren is not equal to the Task he has undertaken; that he generally mistakes his Author, and is, in almost every thing else, inconsistent with Himself. In all which I have had Regard to Christian Truth only, without soliciting the Favour of Men, or the Praises of a Multitude: For, with Me 'tis a very small thing to be judged of Men, or of Man's Judgment, so I can but approve myself to God and my Own Conscience. This I have sought after thro' every

* See Preface to the Plain Account.

every thing essential to the Debate, with all Sincerity and Uprightness; not striving about Words to no Profit, but about such Things only as may be of Use to the Readers, and really promotive of True Religion and Virtue.



R E M A R K S



REMARKS

ON PART I. of

Dr. *Warren's* ANSWER, &c.



HERE are certainly very just and commendable Reasons, why an Author may either Publish or Conceal his Name. The *Author* of the *Plain Account of the Sacrament of the Lord's Supper* might probably conceal *his*, because he thought Truth alone sufficient to maintain itself without any foreign Help or Support, by being candidly and fairly represented: Or, that his Book might be thereby read over with the less Prejudice, and considered with the more Impartiality; it being common for hot-headed unthinking Men to attack a Book for the sake of its Author, and to condemn a Doctrine purely on account of him that preached it.

Dr. *Warren*, no doubt, had his Reasons too, for *publishing* His Name; but be they what they will, had I been the Author of his Pamphlet,
I should

I should have had many for *concealing* Mine; and especially, that I might not have exposed myself to the just Censure and Contempt of all truly considerate and impartial Persons, notwithstanding the high Commendation given by Some of his Performance.

Because the *Author* of the *Plain Account* has *concealed* his Name, therefore the good *Doctor* looks upon him as a Person *unknown*, and for that Reason thinks he may treat him with the greater Familiarity, without any *Ceremony* or *Distinction**; nay, even with *virulent* Expressions and *unjust* Reproaches, as he too frequently shews in the Progress of his Work; when according to common Sense, and the Rules of Decency and Good-breeding, the less a Person *is known*, the more he ought to be used with Civility and Respect; because 'tis possible, he may be of higher Dignity and more distinguished Merit than is imagined, and 'tis always best to Err on the safest Side.

After this free and undisguised Declaration of his designed Treatment of that *Author*, he *humbly* hopes, “The Honesty of his Intention, and
“ the Importance of the Subject, will justify his
“ Endeavours; and, that they will be useful,
“ with God’s Blessing, to plain and serious
“ Christians, for preventing their being corrupted in their Sentiments of Christianity.||” That is, when he has given a flagrant Instance of want of *Good-manners*, he presently claps on the Mask of *Humility*; and after having confess’d a most *uncharitable* Design, he confidently talks of the
Honesty

Honesty of his Intention; and when he has *discreetly* laid open *the Filth* of his own Heart, pretends by *God's Blessing* to prevent others from being *corrupted*. Heavens! What Sentiments must a Man have of *Christianity*, to think it will countenance such a Conduct as this; that he can either purge away the Impurity of his Soul, or hide it from the Sight of God, whose *Blessing* he expects, by making a Bluster about the Ordinances of Religion; or, that he can be any way useful to *serious* Christians, when he cannot but disgust them by beginning in such an offensive and unchristian manner?

In the immediately succeeding Lines, he *falsely*, and therefore *unjustly*, insinuates against the *Author*, that he endeavours “to lead Men
“into mean and unworthy Thoughts of the
“Nature and Office of the Lord that bought
“them, and of that Pardon and Satisfaction
“he has wrought for them;----and *says*, that
“the Forms of Prayer published by the *Author*
“at the End of the *Plain Account*, are not only
“defective in some Points, but so affrontive to
“God in others, so flat, quaint, and affected
“in the manner of Expression, so studiously
“void of Scripture Phrase and Sentiments, and
“so foreign to the chief End and Design of
“Prayer, as to be utterly *unfit* to be used by any
“Christian whatsoever.”* One would be apt to think by these bold Assertions, that the *Doctor* had read over and considered These Prayers with the greatest Exactness; or, that he believed, no one had ever read or considered them but

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himself.

* Pag. 2, 3.

himself. But the Case is this: It has been a common Clamor against the *Author* of the *Plain Account*, raised *maliciously* by some people, and carried on *ignorantly* by others, that he has taken no Notice of the Merits and Satisfaction of our Saviour *Jesus Christ*. This Calumny the zealous *Doctor* is very fond of; but especially, as it is best fitted to prejudice the Reader in *his* Favour, and to cast an Odium upon the *Worthy* Person he seeks to depress: For till he has blasted His Reputation, he is very sensible he cannot raise his Own; and therefore chooses this Method, how low and injurious soever, as the most successful. This then being a material Point, upon which the Character of *that Author* does greatly depend, the way I shall take to rebate the Force of such a pitiful *vulgar* Artifice, shall be, by producing one Paragraph, out of many which might be produced, from the Prayers of the *Plain Account*; in which there is not only the greatest Zeal and Fervency of *Devotion* expressed, but Phrases of Scripture used, and the Satisfaction of *Christ* maintained in the fullest Terms imaginable. It is in *Prayer* the III^d, and is this. “I praise thy Holy Name for all that thy Son *Jesus Christ* did, and taught, and *suffered* in this World, in order to *redeem* Mankind from the *Power* and *Punishment* of their Sins; to lead them more effectually to the Knowledge of Thee, and to the Practice of their Duty; and to confirm to them the *reasonable Hope* of being *immortally Happy* hereafter. For these and all thy Mercies, which respect another and better Life than the present, *my Soul doth magnify*

*magnify thee,† O Lord, and all the Powers within me praise thy holy Name.** Now, Does the Scripture say more than this? Or, Does our Church express its Sense in stronger Terms? If not: Let the *Doctor* for once take Shame to himself, and stand confounded. For this is enough to dash Immodesty itself out of Countenance, to silence all the Misrepresentations which have been made against the Doctrine and Devotion of these Prayers, and to shew, that they are (notwithstanding what he has ventured to affirm) *fit to be used*, by any Christian whatsoever.

To which I shall presume to add, That tho' "all the Persons *he* converses with, do think "they tend to corrupt the Purity of the Christian Faith;"|| yet all that I have the *Honor* and *Pleasure* to converse with, (which by the bye is of equal Force) are of a contrary Opinion; and look upon them to be, as Rational, as Pious, and as Scriptural Forms of Prayer, as were ever composed by any private Person: Prayers, in which a Christian's Duty is most plainly taught, and his Hopes of Salvation most reasonably established, on the *constant* Practice of *pure* Morality, and a *firm* Faith in the *Merits* of *Christ*; than which nothing can be more for the Honor and Glory of G O D. This Truth you may see confirmed by a Paragraph in the *Family-Prayer*, which is the *last*, of that *Author*. "And now, O Lord, confessing and renouncing all our Sins, and hoping for *Pardon* of all that is past, thro' thy Son

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Jesus

† Luke i. 46.

* Psal. ciii. 1.

|| Pag. 2.

Jesus Christ, as far only as we sincerely endeavour to reform and amend whatsoever we know to be amiss in ourselves; we beseech thee, so to concur with us by thy merciful *Providence* and good *Spirit*, that in the future Conduct of our Lives, we may better answer the Ends of our most holy Religion, and adorn the Gospel which we profess to believe." Now as this shews, how far the *Author* is in reality, "from leading Men into mean and unworthy Notions of the *Nature* and *Office* of our Lord, or of that *Pardon* and *Satisfaction* which he wrought for us:" So it also shews the Truth and Orthodoxy of his Principles both as to *Faith* and *Practice*, and is sufficient to vindicate his Character on *that* Head against all Exception, tho' (may be) he has not said every thing in the Body of his Book, which *less reasoning* and *more confused* Noddles would have cramm'd into it. A very polite Gentleman has justly observed, 'in some *Reflexions* of his lately published, "That one of the most important Secrets in good Writing is, to say just enough and no more.*" This the *Author* of the *Plain Account*, I think, has done; and had our *Answerer* understood this Secret as well as he, I am persuaded, he would have lain snug in his Study, have thought more, and said ----- Nothing.

The next thing the good *Doctor* falls upon, is, the *Author's* Title-page. "For, whereas he "calls his Book, *An Account of the Sacrament of the Lord's Supper*, it is notorious, he "says, That the *Author's* main Intention is to "shew,

* H. I. Esq;

“ shew, that there is *no Sacrament at all* in it,
 “ according to the known Meaning of the
 “ Word.”* All that I can infer from this is,
 That 'tis *most notorious* the *Doct̃or* is self-con-
 vinced, that This is *not the main Intention* of the
Author ; because (as he quotes him afterwards,
pag. 10.) he knows, he has declared in the very
 first Words of his Book, That his principal
Design is, “ to *instruct* honest and well-dispo-
 “ sed Christians in the *right Performance* of
 “ that Duty, which is generally called *Receiv-*
 “ *ing of the Sacrament.*” And the *Author* is so
 far from shewing, or endeavouring to shew,
 that there is *no Sacrament at all* in it, that in
p. 190. of his Book, he asserts, That the *Lord's*
Supper may be justly called a *Sacrament*, accord-
 ing to the Definition of Our Church ; which I
 take to be, with Us, the only *known Meaning* of
 the Word : And is, “ An *outward and visible*
Sign of an *inward and spiritual Grace* given unto
 us, ordained by *Christ* himself, as a *Means* where-
 by we receive the same, and a *Pledge* to assure us
 thereof.” And he there explains, “ not only
 how it is an outward and visible *Sign* of an
 inward and spiritual *Grace* ; but also how it is a
 Means of *Grace*, or *one Mean*, among many
 others, of our Improvement in the Practice of
 Religion ; and moreover asserts, that in conse-
 quence of such a Practice, it is a *Pledge* on
Christ's Part assuring us of *all the Benefits* of his
 Body *broken*, and his Blood *shed*, which are
 brought to our *Remembrance* by those *outward*
Signs.” What then must we call the *Doct̃or's*
 Denial

* Pag. 3.

Denial of this Truth? His Misrepresentation, or his Mistake? Or shall we say, 'tis a Mixture of both? The last, I believe. For tho' the *Author* had expressly said, that the *Sacrament* of the Lord's Supper is *One Mean* of Grace, yet his *Adversary* does not seem to have considered, what is the Sense of *one Mean of Grace*, and therefore carelessly misrepresents him, averring without Concern or Hesitation, "That the *Author* maintains, nay, 'tis *the only Purpose* of his Book to shew, that the Lord's Supper is *no particular Means* of Divine Grace:"* That is, not so much as *One Mean* in any *one Sense* whatsoever. And at last he is so blinded by Prejudice, and pursues his Argument with so hot a Zeal, that he loses all Thought and Reason; and will have it, that the *Author's* Notion is, "That 'tis attended with *no Grace* by which God works invisibly in us."† The Words, *By which God works invisibly in us*, are a Quotation from the XXVth Article of Our Church; but it only convinces me, that the *Doctor* knows no more the Sense of the *Church*, than he does of the *Author*: For according to the Definition of a *Sacrament*, whether in the *Catechism*, or in the *Article*, it is not *Grace* which works invisibly in us, or by which God works, but *Grace is work'd* invisibly in us by the outward and visible *Sign*; or otherwise the outward *Sign* can be no *Means of Grace*. Where then is the Wonder he *mistakes* his *Author*, when he thus *forgets* himself? The *Author's* Meaning is not, nor does his Reasoning imply it, that the *Sacrament* of the *Lord's Supper* is *no Means*,
or

* Pag. 4.

† Pag. 5.

or *no particular Means*, of Grace, (for the contrary he supposes, or affirms, from one End of his Book to the other) but that 'tis no *Means* by which Grace is *always* absolutely and infallibly *work'd* in us: For then it must operate like a *Charm*, or influence us as if we were mere *Clock-work*; without any regard to the Pre-dispositions, or Resolutions, of our Hearts. "It does not, *he says*, p. 159. *work* upon Christians, by any *necessary* or *instantaneous* Effect; but, as it leads and helps them to such Thoughts and Resolutions, as may *confirm* them in that universal Obedience, which *alone* can entitle them to the Promises of Christ." This Account is Scriptural and Rational: But as for those *extraordinary Influences* and *Impressions*, those *eminent Benefits* and *certain Privileges*, which the *Doctor* so often speaks of;* as I must confess I do not understand them, so I dare say they are what he never felt, nor is able to explain.

After He has thus *logically* puzzled and perplexed himself about his *Author's* Meaning, and laid the Foundation of all he has to say afterwards in *Error* and *Mistake*; he very civilly drops his Brat at the Door of the *Author*, and would willingly make him father it for his own. "Now, *says he*, this" [That which he himself had said] "is so *inconsistent* with the
 "Supposition of the Lord's Supper being a Sa-
 "crament, that 'tis *astonishing* how you could
 "fix upon such a Title for your Book."† It would indeed be *astonishing*, if so fine and clear a Reasoner as the *Author* has at all times shewn himself to be, should argue so *poorly* and *inconsistently*,

* Pag. 5, 21, 43, 52, 71. † Pag. 5.

sistently, as Dr. *Warren* represents him; but 'tis not at all *astounding*, that a Man who sets out in a Mist of Prejudice, and resolves to use his *Author* ill at all Adventures, should raise up Monsters of his own Brain, and then have his Hair stand on End at the frightful Spectacle.

The *Author* has incontestably shewn, *p.* 190. above cited, that he agrees with the Church Definition of a *Sacrament* in his Notion of the Lord's Supper: But the *Doctor* very elegantly replies upon him, "What you have done upon this Occasion is a new and full Proof to me, of what I have sometimes observed of a certain Sort of Men, that there are no Words so plain, no Decisions so clear and express, but they can, by one subtil Distinction or other, find Means to evade them."* To which it may be fitly rejoined: That what the *Doctor* has said upon this Occasion is a new and full Proof to me, that let the *Author* argue ever so well, or prove his Point ever so plainly; yet there is a Sort of Men that will stick at nothing to calumniate and defame him. The *Author*, in that Place, not only says, "That according to the Definition of the Church, the Lord's Supper is a *Sacrament*, but that 'tis an outward and visible Sign of the greatest inward and spiritual Grace, that was ever given to us; nay, that it is a Means of Grace, and a Pledge to assure us of all the Benefits of Christ's Death: Which Death, he adds, was the highest Assurance our Lord himself could give us of his Love to Mankind, and of our own Title to the Partaking

* Pag. 7.

Partaking of *that* Love upon his Conditions." Nothing can be clearer, or more strongly expressed, than this is: Nothing can be more Scriptural, nor consequently more consistent with the Sense and Meaning of *our Church*, which is certainly built upon Scripture, than this. But there is a *certain Sort of Men*, which nothing can satisfy: Whose Tempers are so peevish, their Judgments so weak, and their Eyes so very dim, that they cannot see the Light tho' it shines about them.

For notwithstanding all that the *Author* has said so expressly and plainly, yet the *Doctor* will persist, that his Book is a *flagrant Attempt* to prove the Sacrament of the Lord's Supper to be *no Means of Grace*, nor *any Pledge* to assure us thereof.* One would wonder, what should be the Reason of this tenacious and perverse Opposition: But truly it is, because the *Author* is not so great an *Enthusiast* as He; but speaks of *Grace* as of something worked in us after a *reasonable* Manner: "As this religious Rite moves us to consider the Tenor and Design of our Holy Religion, and leads our Thoughts, and consequently our Practice, to all that is necessary for us to ask of God, or to act ourselves, towards our Advancement in Piety and Virtue.†" Whereas the *Doctor* has heated his Imagination with strange and unaccountable Fancies of *Divine Communications* and Extraordinary *Impressions*, received he knows not how, and to Purposes he knows not what;
C which

* Pag. 9.

† Pag. 155. of the *Plain Account*.

which neither *He*, nor any of *His sort of Men*, ever found themselves the wiser or the better for.

However, to give him his Due, he thinks he has now caught an Argument, that will support his Cause and carry all before it. For it is such an one, as the *Author's* *flagrant Attempt* to prove there are no *Extraordinary beneficial Influences* convey'd by *this Sacrament* to the *worthy Receiver*, is *entirely cut off* and *baffled* by. It is the Explication which our *Catechism* gives of the Two Sacraments, *Baptism* and the *Lord's Supper*: "As in one of them 'tis said, the Grace
 " *conferr'd* is, *a Death unto Sin* and *a new Birth*
 " *unto Righteousness*; and in the other, that the
 " *Body and Blood of Christ* are *so verily and in-*
 " *deed taken* by the Faithful, that they have
 " *their Souls strengthned and refreshed thereby,*
 " *even as their Bodies are by the Bread and*
 " *Wine.*"* And this he is so sure of, that he leaves the Words without any farther Comment. But however, I shall not leave them without a Reply.

'Tis certain, the Inward and Spiritual Grace signified by the outward and visible Sign in *Baptism*, is, *a Death unto Sin* and *a new Birth unto Righteousness*: This, I say, is signified; but it is not conferred, or actually given, as the very Learned *Doctor* (following the Decision of the Council of *Trent*) dogmatically expresses it. No: The Scripture says, *We are buried with Christ into Death, that like as Christ was raised from the dead by the Glory of the Father, so We also should walk in Newness of Life.*† This is our Duty, *We should walk in Newness of Life,*

* Pag. 9.

† Rom. vi. 4.

Life, which is the Thing *signified* in *Baptism*; but we receive no *Extraordinary Influence* or *Impression*, whereby we certainly and infallibly do it. But the Meaning is, We are to endeavour after it all we can, by the Motive of the Obligation we have taken upon ourselves, of being *Christ's Disciples*, and of living up with the *utmost Sincerity* to the Rules and Precepts of the Gospel: And on this Condition, no doubt, we may reasonably expect the Divine Favor and Assistance.

In like manner, The *Souls* of the Faithful are *strengthened* by partaking of the *Body and Blood of Christ* in the *Lord's Supper*, which are *signified* unto us by the Bread and Wine: But how? Not by any *certain Grace* or *Virtue* annex'd to the Material Elements, or *convey'd* along with them, when given to the *Receiver*, even to the *Worthy Receiver*; (This is a blind, chimerical, superstitious Notion, which wants, and ever will want, Proof and Evidence,) for tho' our Bodies are fed like *mere Machines*, it is wrong Reasoning to say our Souls are fed so too: They must be fed and nourished like *reasonable Beings*, and nothing else; that is in a rational Way, by proper Motives and Considerations, by Instructions, Persuasives, Reproofs, and such like. And therefore *This Sacrament* becomes the Food of our Souls, when we find our Faith strengthened, our Hope increased, our Bowels of Mercy enlarged, and our holy Resolutions confirmed, by seriously and devoutly considering the *Nature and End* of it, which is for the more solemn *Remembrance of the Sacri-*

fice of the Death of Christ, and of the Benefits which we receive thereby; and also, by considering the great Love of God to Mankind in giving his Son to die for us, and the Worth of our own Souls which have been purchased with so Divine a Price, and the great Danger we must run if we neglect our Salvation by Him. These are Meditations that arise naturally from the Objects (at that time) before us, and work upon Human Souls in a rational and intelligible Manner; and the Grace or Assistance which God affords thereby, whether at or after the Sacrament, is so felt, and perceived, and experienced, by the Minds of all well-disposed Christians, that none can doubt of it. But as for any thing more than this, 'tis not enough for Dr. Warren to affirm, but we call upon him for Demonstration; and till he brings it, he must give us leave to say, We think he uses Words without Ideas of Things, and thereby renders his Reasonings heavy, entangled, and incoherent.

Having proceeded so far, and set the *Author's* Doctrine in such a Light as best served his *first Design* of using him *without Ceremony or Distinction*; the *Doctor* now comes with a very important Air, to censure the Method he has taken in explaining Scripture for the Establishment of his Doctrine. “ You never fail, *says*
 “ *he*, in your Explanation of any Texts of
 “ Scripture to give *your own* Sense of the Pas-
 “ sage, and then to argue from it as the *true*
 “ *one*, how arbitrary soever it may really be, or
 “ however contrary, not only to *received Opini-*
 “ *ons*, but to the *plain Sense* and *Purport* of the
 “ Passage

“ Passage itself. This is certainly a very *unfair*
 “ Method of proceeding, and serves to *blind* and
 “ *deceive* your Readers, rather than to instruct
 “ them, and make them Judges of the Point
 “ in debate.”* If this be an *unfair Method* of
 proceeding, for a Man to give *his own* Sense of
 what he treats about, then there is not one Wri-
 ter that ever wrote in a *serious* Manner, but has
 endeavoured to *blind* and *deceive* his Readers;
 not even the good *Doctor* himself, with all his
 Sincerity and deep Penetration. For let a Man
 acquire his Knowledge and Sense of Scripture
 by what Means he will, whether by consider-
 ing and comparing *Scripture itself*, by reading
 the *Ancient Fathers*, by consulting *Modern*
Commentators, or by easily and implicitly
 espousing *received Opinions*, (which last I take to
 be the *Doctor's* own Case) still the Sense he has
 of Scripture is *his own*; and if he will venture
 to propagate what he *really* thinks and believes,
 he always argues from it as the *true one*, even
 tho’ it should be in the Judgment of others
 contrary to the *plain Sense* of the Passage itself.
 If the *Doctor* cannot see this with his naked
 Eye, let him put on his Spectacles, and per-
 haps they may help him to a clearer Judgment.
 All therefore that he has said upon this Head,
 (which he inconsiderately repeats *again* and
again†) is nothing to the Purpose; because ’tis
 no stronger against the *Author*, than against
 himself. It concludes *ad hominem*, and cuts
 his own Throat. To use his own Words: “ I
 “ mention this, to warn him against being too
 “ confident

* Pag. 10.

† Pag. 40, 72. & *passim*.

“ *confident* of the supposed Merit of his Perfor-
 “ mance; and if this be not *his own* Case, in a
 “ *thousand* Instances, I will take Shame to my-
 “ self for the Boldness of my Charge against
 “ him.” *

It seems the *Author* of the *Plain Account* has laid down in his VIth *Proposition*, “That the Passages in the *New Testament* which relate to this Duty, and they alone, are the original Accounts of the *Nature* and *End* of this Institution of the Lord’s Supper; and the *only authentic* Declarations, upon which we of later Ages can safely depend.” This Assertion, no doubt, is as True, as that all the Rules of a Christian’s Faith and Practice are contained in Scripture: But the *Doctor* seeing there is nothing of Extraordinary *Influence* or *Impression* promised there; but that every thing of that kind is to be collected from a warm Imagination, or from some rapturous Expressions of the Holy *Fathers*, he answers, No. “ For, *says he*, after the Passages of Scripture are examined concerning this
 “ Holy Institution, if there should be any Difference of Opinion about the Meaning of
 “ our Saviour herein, it must be *always safe*
 “ and *commendable* for Men to confirm the Sense
 “ they have of it, by shewing the Agreement
 “ it has with the *express* and *repeated* Declarations of Persons of undoubted Credit and Authority, who came *next after* the Apostles.” † Here he refers us from the *Scriptures* to the *Fathers*. That is, when there is any Difference of Opinion, it is *not safe* to depend *only* on the
 Declarations

* Pag. 12.

† Pag. 17.

Declarations of the *Apostles*; but 'tis *always safe*, or in other Words, *more safe*, to depend on the Declarations of those that came *after them*. But why, in GOD's Name, must we leave inspired Writers for Uninspired? And how comes it, that Those that came *next after* the Apostles are of more Credit and Authority, than the *Apostles themselves*? Can *Their* Judgment be more Authentic, or more Decisive? Or is it, because the one makes for, the other against him? And, that he dares not trust his Cause in such impartial Hands? I fear, I have caught my Dear *Doctor* taking an *unfair Method*, which can only serve to *blind* and *deceive* his Readers. For the *English* of it is: "You are not to mind the Text, so much as the Comment; and tho' you have as much Natural Right, and as much Christian Liberty, as any others who have gone before you, to examine the Sense of Scripture; yet you are to shut your own Eyes, be implicitly obedient to what the *Fathers* have said, and to set those Venerable Old Gentlemen above *Christ* himself; having more Regard to what they say he meant, than to what he himself has said, and his *Apostles* after him, in the plainest, most easy, and most intelligible Terms." Excellent Doctrine this, for a Protestant Divine! Methinks his Maxims are too *foreign*, to disguise his Principles.*

'Tis

* Note, The *Fathers* are in no wise to be Over-rulers of our Faith, tho' they may in some things be Monitors of our Reason: Nor are we to determine the Sense of Scripture by *Them*, but Their Sense by the Scriptures. For instance, Suppose some of *Them* speaking of the Lord's Supper, should use the Words *Sacrifice*

'Tis true, if the *Doctor* could carry this Point, there is an End at once of the poor unfortunate *Author* of *The Plain Account*; for in *Them*, I doubt not, but something may be found like those Extraordinary *Impressions* and *Privileges* he seems so fond of: As he tells us afterwards, pag. 58. "The Hope of propitiating GOD by the Sacrament," (and, what *Privileges*, what *Benefits*, does not this promise?) "is directly asserted by *Many* of "the *earliest Fathers* of the Church." But supposing, these good *Fathers* should not be *All* of the same Opinion, in this Point; (as 'tis well known, (and is *here* implied) they are not so *very* Unanimous in their Sentiments of Religion, and all the Rites of the Church, and every Circumstance of them, as *some* People talk of) why then, we must see what the next Age says, and so on from one Age to another, till we come to the Year 1736, in which, without Controversy, the Church of *England* is the Standard of Truth. But the worst of it is, here again, notwithstanding the express

Words

sac and *Offering*; it is not immediately to be concluded, that *This* Sacrament is therefore a *real Sacrifice* or *Offering*: But the Scriptures are to be consulted, whether there be any such Expressions in *Them* relating to this Holy Rite; and if not, it is plain, and must be so to every Man that thinks without Prepossession or the Lure of Interest, that the *Fathers* Sense is, or ought to be, merely Metaphorical, as the sacred Elements are the Figures only of *that Sacrifice* or *Offering*, which our Lord made upon the Cross, of his Blood shed and Body broken as a Propitiation for Our Sins. The *Fathers* then are to be interpreted conformably to the Scriptures, and not the Scriptures wrested from their own plain and natural Sense, to one that is forced and figurative; and consequently *They* have no Authority, any more than any other Writer, in Points of Faith and Doctrine; but only so far, as they agree with the Scriptures themselves.

Words of our Church in Her *Catechism* and *Articles of Religion*, (which were compiled on purpose, to direct her Members how to think, and to keep them quiet) there is a silly vexatious Squabble set on foot, and the whole *Clergy* put into a Ferment, by a warm-headed injudicious *Divine*, against a certain close-reasoning anonymous *Author*, about the true Meaning of her Doctrine relating to the Sacrament of the *Lord's Supper*. And therefore in spite of all the *Doctor* has here produced, I cannot but recur (amidst so much Noise and Contradiction) to the Vth *Proposition* of that *Author*, and join with him in saying, (and I dare say every unbiaſſed Person, who has more Regard for Truth than Party, will do the ſame) “ That it is of *ſmall* Importance to Chriſtians to know, what the many Writers upon this Subject, ſince the time of the *Evangelists* and *Apoſtles*, have affirmed.” And further, in the IIIrd *Propoſition*, “ That therefore the *Nature*, the *Deſign*, and due *Manner* of partaking of the *Lord's Supper*, muſt of Neceſſity depend upon what *Jeſus Chriſt*, who inſtituted it, hath declared about it.” And now expreſſing myſelf as the *Doctor* does, but to a different Purpoſe: “ I believe the Reader will, from this plain State of the Caſe, think, that the Difficulties upon this Queſtion cannot be certainly determined by any other way than by an Appeal” (not as *he* ſays, to the *Fathers*, but) to the *Scriptures* themſelves; and ſince the *Doctor* dares not truſt his Cauſe upon Their Teſtimony

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alone,

alone, that he is Conscious to himself, they are against *the United Judgment of those wisest and best Men*, which he boasts have written on his Side.*

But before I dismiss this, I cannot but observe, That tho' the *Doctor* has said, "there are *such Difficulties* upon This Question, as cannot certainly be determined but by an Appeal to the *Fathers*;" yet he presently says, "He does not mean, that there is really *any* " *Difficulty* in finding out the *True Sense* of " what the Scriptures have taught us concern- " ing this Duty." For Heaven's sake! What then does he mean? If there be *no Difficulty* where there are *many Difficulties*, what is all this Contention about? Why, it is: "That since " Learned Men do differ in their Opinion a- " bout the *true Sense* of Scripture Passages re- " lating to it; *that* Sense must have the justest " Pretensions for Acceptance, which is sup- " ported by the *Judgment* of Those, who had " many Opportunities of knowing what was " the *true one*, which we now all want." This I profess appears to Me so encumber'd, that I think the *greatest Difficulty* is, to guess what the *Doctor* would say, if he could. For how can *Learned Men* differ in their Sentiments, (except at the same time, we suppose them *very weak and ignorant*) about what there is *no Difficulty* to find out? Or what Opportunities can we All want, of knowing what is

so

* Pag. 22, 23.

so easy to be known? * This has some Resemblance of what he says afterwards, in *pag. 60.* "That the Author of the *Plain Account* has given the *Romanists* an *Handle* against him; and yet within a few Lines he has given *no Advantage* to the *Romanists*; but in the very next Page, the *Advantage* which he has given the *Romanists* is 'This.' ---- To which I refer the Reader.

The *Answerer* having reasoned with so much Accuracy and Judgment in his *Vernacular Idiom*; he rises upon the Wings of Assurance, and falls down again so hard upon the *Author's Greek*, that there is no bearing the Fury and Force of him. The Author had said, "That since the Word [*εὐχαριστεῖν*] which *St. Paul* and *St. Luke* use, can signify nothing but *giving of Thanks* to *God*; and the Word [*εὐλογεῖν*] used by *St. Matthew* and *St. Mark*, naturally and easily signifies the same; and since both the Words are applied and designed" (the one of the *Bread*, and the other of the

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Cup,

* Note, Though the Fathers are certainly of great Use to us in conveying down the *Canon* of Scripture, and letting us into the *Practice* of the Church with respect to its *Government*, *Discipline*, and such like; yet it by no Means follows, That They are capable of being the *best Judges* of the Scripture Doctrines. They shew us indeed how They themselves *thought*, but We are *the Judges*, whether they always thought *right* or *no*. As We have the same Scriptures which They had, and also their Their Comments and Explanations of the same; sure We have as *good Opportunities*, and perhaps as *many* of them, as They had, of knowing and judging *what is right*. Nay, as We stand upon Their Shoulders, I think 'tis possible, We may see farther, and more distinctly, than They were *sometimes* capable of doing. This is sufficiently proved to my hand by *Dallaus*, *Barbeyrac*, and others.

Cup, even by the two last mentioned *Evangelists*) “to signify one and the same Action of our Saviour,” (that is, His *blessing* of both) “it follows, that the Word used by St. *Matthew* and St. *Mark*, must signify *having blessed GOD*, in the Sense of giving Thanks and Praise to him; and not *having blessed the Bread*, in any other Sense but that of Speaking over it Words of Praise and Thanksgiving to *GOD*.”* This Argument seems to me so clear and conclusive, that I never expect to see a better upon the Subject: But as it is too *low* and *plain* an Account, for the *Doctor*’s high-flown Expectations of he knows not what; he beats his Brains for a proper Answer, and instead of a better *first* produces This: “Tis an Injury “done the *Translators* of the Bible, to suppose, that they understood the Passage in “that Sense, who undoubtedly meant it of a “*proper Consecration*.”† This is the Purport of his Reasoning: And he makes use of it in favour of an *absolute Blessing* of the *Elements* in the Lord’s Supper, as if some *extraordinary Benefit* was immediately convey’d thereby. But, begging his Pardon, ’tis neither here nor there: For the Question is not, what the *Translators* understood, but what *our Lord* designed. Now, for what our Lord *designed* by it, I shall quote no Authority but the *Doctor*’s own, (which at least with himself must have its due Weight) who expressly affirms, (tho’ in Contradiction to *All* he has said before, and to the utter Overthrow of all his *Criticisms*, which prevents my
further

* Pag. 12. of the *Plain Account*.

† Pag. 28.

further remarking on them) “ That the Man-
 ner of Expression being the same *here*,” in
 our Lord’s Institution, “ with that he used
 “ when he *gave Thanks* and *blessed* the Barley
 “ Loaves and Fishes,” in the ixth Chapter of
St. Luke, for the Nourishment of the Multi-
 tude, [*viz.* εὐλογῶντας, and εὐλόγησεν αὐτὰς]
 “ ’tis reasonable to suppose, that the *Form of*
 “ *Blessing* was the same in *both Cases*.”* This,
 I cannot but say, is *very reasonable* to suppose :
 But then I must add farther, that he has una-
 wares disarmed himself, and given me his own
 Weapon wherewith to defeat him. For, when
 our Lord *blessed* the Loaves and Fishes, to what
 End was it done? By way of *Consecration*, in
 an absolute and proper Sense? No: But only to
sanctify them for a common Meal. That is, he
blessed and *praised* GOD over them, for his Boun-
 ty and Goodness to his Creatures ; and, as the
Doctor says, the *Form of Blessing* was the same
 on *this* Occasion, and in the Institution of the
Lord’s Supper, ’tis plain, “ he *blessed the Bread*
 in the Lord’s Supper, in no other Sense, (as the
Author of the *Plain Account* has shewn) but that
 of speaking over it Words of *Praise* and *Thanksgiv-
 ing*.” This is the Result of the *Doctor’s*
 own Argumentation at last, notwithstanding
 his many Pages to twist about and perplex the
 Matter; and if for once he agrees with his *Au-
 thor*, it evidences the Strength of Truth, even
 in the *most prejudiced* Breast, and that some-
 times it will break out and shew itself to the
 Confusion of its Adversaries, in spite of all
 their Designs and Endeavours to prevent it.

But

* Pag. 37.

But let me not omit here, another Remark on the *Doctōr's* Accuracy of Style, in this very courteous Concession of his. He says, “ The *Manner* of Expression being the *same* in our Lord’s Institution, as when he *blessed* the Barley Loaves and Fishes, the *Form* of Blessing was the *same* in both Cases.” That is, the *Form* of Blessing being the *same*, it was the *same*. Prodigious Discovery! For what is the *Form* of Blessing, but the *Manner* of Expression in that Blessing? But probably he meant, or would be understood to mean, (how confusedly soever he expressed it) that as the *Form* was the same, so the *Effect* also of the Blessing was the same, in both Cases; that is, as it was miraculous in the one, so it was also in the other. Which gives Room to suppose, he may be here paving the Way for the Doctrine of *Transubstantiation*, or something like it, in the Sacrament; and especially, if the Eulogy be well considered, which he has given to many among the *Ancients* and *Moderns*, whom he calls Persons of the greatest Name, that understand by [*ἀνάμνησις*] the Word which we translate *Remembrance*, “ a Memorial to God the Father of what his Son has done for Mankind; and that his Passion is exhibited to God under the Symbols of Bread and Wine, in testimony of our Faith in the Satisfaction of his Death; and in hopes of propitiating God thereby.”* For, whether he perceives, or will allow, it or not, this is highly commending the Notion of a *Propitiatory Sacrifice* in the

* Pag. 58.

the Sacrament; which is not to be *rightly* conceived, or truly accounted for, but by supposing *the Body and Blood* of our Lord to be *really, actually, and literally* offer'd up to God therein: Which is the *Popish* Doctrine in this Point, and in my Opinion (who have no great Sagacity for discovering Secrets) looks too much like the *Doctor's own*. But especially, for the following Reasons.

First, he supposes the *Popish* Doctrine of the *Anamnesis*, or Memorial *propitiating* God, to be *True*; and this He does *three* several times, lest his good Liking of it should not be enough taken Notice of. “ If this, *says he*, “ be *True*, it quite ruins your whole Scheme: “ Again, if it be *True*, it destroys all your “ Reasoning upon this Point: And finally, if “ it be *True*, it gives the *Romanists* an Handle “ to evade the Force of whatever you have urged against them.”* He is certainly in the right: For what *is true* will infallibly, at one time or other, get the better of that which *is not so*. But methinks it looks somewhat awkward in a Church-of-*England* Divine, so much as to *suppose* (if his Inclination and best Wishes did not tend a little that Way) “ the *monstrous* Doctrine” of *such a Memorial* to be *True*; which the Church he has at present the Honor to be an *External* Member of, has entirely condemned and exploded as *False*.

Again, within a Page or two, he takes upon him to *justify* himself from the Imputation of *Popery*. “ I am, *says he*, as far from believing “ the

* Pag. 58, 59, 60.

“ the Popish Doctrines of *Transubstantiation*,
 “ and of the *Sacrifice* of *Christ's* Natural Body
 “ and Blood in the *Lord's Supper*, as *You* can
 “ be, or *Any one* else.”† Now nothing is a
 more certain Sign of Guilt, than when a Man
Unaccused takes upon himself the Vindication of
 his Character, with respect to some particular
 Crime: And how it could enter the *Doctor's*
 Head to tell the World he is *no Papist*, but
 from the Consciousness of his own Heart, I can-
 not imagine, No body had charged him with
 it: No body had called him *Monk*, or *Jesuit*,
 or any such thing: And yet he cries, “ I'm no
Papist: I defy you and the whole World for
 saying so.” Poor Man! He is sensible, he has
 said Something from which this may be in-
 ferr'd, and his Fears distract him. If he talks
 a little wildly and inconsistently for once; ex-
 cuse him: It is not his Usual Way, I assure
 you. For generally speaking, he is the *most*
consistent Mortal that ever set Pen to Paper.
 To be plain, He is so far from bringing so
 much as *one just* and *well-weighed* Argument,
 that (to make use of his own very polite and
 genteel Expression) “ All he has hitherto said,
 “ is no better than a continued String of *com-*
 “ *plete Blunders.*”*

Now the *Doctor* having professed himself so
 much a Friend to *Popery*, by having argued for
 many Pages in favor of a *real Sacrifice* in the
 Lord's Supper; and much more, by trying to
 clear himself from the Imputation, by a *shuffling*
Excuse; 'tis no Wonder, that his Head is so full
 of Extraordinary *Impressions*, and *Privileges*,
 and

and *Benefits*, and *Blessings*, partaken of, or received, in that religious Rite. It is upon this foot, it can be upon no other, that he forms to himself a Reason for expecting them. And hence it is, that he tells us, “ The Word [*κοινωνία*] “ which signifies *Communion*, when applied to “ the Body and Blood of Christ, ----- is usually “ *so applied* to signify a *Partnership*, as in a “ common Stock of *certain* [he means *Popish*] “ Privileges and Benefits.||” The *Romanists* pretend to confer the *Merits* of Christ, which are indeed the *Benefits* of his Death, in the *Sacrament*; “ tho’ it is absurd to think, that Those are, or can be, *conferred* by any one *single Act* of Religion, which our Lord has not promised but to the sincere Fulfilling of the *whole Law* of Righteousness:” And with the same Supposition the *Doctor* undertakes to prove, beyond all Contradiction, that so the Case is indeed, from that Text of St. Paul: *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?** For he says hereupon, (what he had said before, in his *Paraphrase* upon the same words, p. 77.) “ That “ the Apostle must be supposed to mean, that “ by the *Communion of Christ’s Body and Blood* in “ the Lord’s Supper, the Faithful do *really*,” (that is, *actually* and *infallibly*) “ receive the *Benefits* of his *Passion*.†” Not remembering what he himself had said, p. 37. of his *Answer*, which is quite to another Purpose: “ That the Manner of Expression being the same, when our Lord

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blest the Barley Loaves, and when he *blest* the Bread in his Supper; it is therefore reasonable to suppose, that the *Form* (perhaps he should have said, the *Nature*) of the Blessing was the same in both." That is, as the *former* was only speaking over the Loaves, Words of *Divine Praise* and *Thanksgiving*; so the *latter* also was only speaking over the Sacramental Bread, Words of *Divine Praise* and *Thanksgiving*: And consequently nothing more was *actually convey'd*, or *received*, by the one, than by the other. This I have from the *Doctor's own Mouth*; and as it is the *only Truth* I have been able to extort from him, I think to make the best of it, in order to convince him, That therefore Saint *Paul* did not, nor could possibly, mean, either that there was any *extraordinary Power* or *Virtue* convey'd to the Elements, in setting them apart by *blest* for an Holy Use; or, that the Faithful did really receive *the Benefits of Christ's Passion*, in *partaking* of them. For 'tis certain, the *Apostle* did no more in the *Consecration*, than *Christ* himself did in the *Institution*: And as the Words, *Body and Blood of Christ*, in the *Institution* of the Lord's Supper, do certainly for the afore-going Reason (which the *Doctor* has *granted* to me) only mean, that the *Bread* and *Wine* were but Symbols, or Representations, of his *Body broken* and *Blood shed* for us, to bring his Death and Passion to our Minds, and all the Benefits of it, in a more *serious* and *solemn manner*; so here in St. *Paul's Text*, the *Communion* of the *Body* and *Blood of Christ*, cannot mean partaking of the *Benefits* of his Death, but only
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of the *Elements*, which are Representations of it. The Cup is *blessed*, and the Bread is *blessed*, but in the same Sense, says Dr. *Warren*, as the Barley Loaves and Fishes were, that is, by Words of *Praise* and *Thanksgiving*: And say I, whenever the *Body and Blood* of *Christ* are mentioned in the Scripture as relating to the *Sacrament*, it must be in a Sense *consistent* with that of the *Institution*; and if any Man, even in this Point, *preach another Gospel than that which Christ and his Apostles have preached, let him be Accursed.**

I shall now make but one more Remark upon this, (for to trace the *Doctor* thro' all his Foibles, would be an endless Business) and that shall be, to shew more plainly (if possible) from another Argument of his, that it is *not* partaking of the *Lord's Supper*, by which, or on which Account, the *Benefits* of *Christ's* Death are given and received; tho' he brings it to shew they *are*, on that account only. It is in the last Paragraph, of the *First Part* of his *Answer*; and as he There collects the whole Force of his Reasoning on *that* Topic, it shews his Talent for Polemical Writing, the best of any thing hitherto remarked upon. " They, " *says he*, who being *Jews*, did perform " the Precepts of their Law, and did also eat " of their Peace-offerings, were thereby *entitled* to the Benefits and Expiations of *their* " Altar: In like manner, all serious and devout Christians, who duly partake of the " Lord's Supper, are *admitted* to a Share in the

* Gal. i. 8.

“ Expiations and Benefits of *Christ's Death*.”*
 Not to take Notice here of a common Mistake,
viz. That we must needs *partake* of what we
commemorate : Which has been already obviated
 by the *Author* of the *Plain Account*, in saying,
pag. 159. “ To make this Rite the *actual*
partaking of these Benefits, is altering the Na-
 ture of it ; as much as *actual partaking* of
 any thing, is different from *remembering* it. It
 is to suppose these Benefits *present*, which we
 are to commemorate as *absent* ; as good Things
 only promised by *Christ* to all his Followers,
 who shall be found *at last* to have come up to his
 Terms, as far as the Imperfections of human
 Nature would permit.” In which Place, I
 think the Words, *At last*, are very emphatical ;
 because, what the Scriptures teach, or intimate,
 as *Benefits of Christ's Death*, are not any Extra-
 ordinary *Impressions* or *Operations* upon the
 Souls of Men, but the *Pardon of our Sins* and
Everlasting Life ; which we are sure, neither
 are, nor can be, *conferr'd*, till we come into
 the *other* World. But I say, to take no Notice
 of this : I shall immediately observe, that in this
 Comparison of the *Jews* Case and the *Christians*,
 the Antithesis of Terms ought to have been
 kept ; and therefore when the *Doctor* had said,
 the *Jews* were *entitled* to the Benefits of their
 Altar, on such and such Conditions ; he should
 have subjoined, (to argue in a true logical man-
 ner) so *Christians* also are *entitled* to the Bene-
 fits of *Christ's Death*, on such and such Condi-
 tions : But instead of this, he varies the Terms,
 and

* P. 94.

and by that Means changes the State of his Argument. He says, the *Jews* are *entitled*, but the *Christians* are *admitted*; that is, according to the plain Sense of the Words, the *Jews* have a *distant* Right, but the *Christians* an *actual* Possession. And where now is the Comparison? Or, if there be none, to what purpose did he pretend to make it? How fatal it is, to trip in the last Step, when he fully thought himself on the Pinnacle of Glory! Surely he does not *understand* his own Argument; or shall we say, he endeavours to *mislead* his Readers? Not the last, undoubtedly. I clear him of all Artifice and Cunning, upon *that* Head; because he unguardedly concludes against himself, and so much the stronger, as what he says comes from him without any View or Prejudice whatsoever. I shall therefore ask: Does the *Doctor* in this Quotation say, That *all* among the *Jews*, who ate of the Peace-offering, were *thereby entitled* to the Benefits and Expiations of *their* Altar? He says no such thing, nor does he mean it: and therefore *none* were *entitled* to the Benefits and Expiations of their Altar by *eating* of their Offerings. But he says, “if they *performed the Precepts of their Law*, and *did also eat of the Offerings*, that is, if they did every thing that God required of them, *then* they were *entitled* thereto.” On the other hand, Does he say, that *all* who partake of the Lord’s Supper, are *thereby admitted* to a Share in the Benefits of *Christ’s* Death? No; he dares not say it: and therefore *none* are *admitted* to a Share, or even to a just Hope of a Share, in them, purely on that account. But he says, “that all *Christians* who

who are *serious and devout*, (he must mean such as live up to the Precepts of the Gospel, in Sincerity and Truth; or such as truly repent them of their Sins, and humbly ask God's Pardon for them through *Jesus Christ*, if they have not) supposing, they *also partake of the Lord's Supper*, that is, do every thing that God requires of them; *then* they are *admitted* to a Share in the Benefits of *Christ's Death*, *commemorated* therein." And yet in this he is mistaken: For there is neither *true Divinity* in what he says, nor indeed so much as *good Sense*. His Argument will not bear (as I shew'd before) that they are *admitted*, but only *entitled*, thereby, to the Benefits of *Christ's Death*. According to *good Sense*, they are *entitled* to these Benefits by the Sincerity of an universal Obedience; but according to *true Divinity*, they are only *admitted* to them, when they *have finished their Course* in Well-doing; and perhaps strictly speaking, not till the Day of Judgment, when God *shall give to every Man according to his Works*.

But before I conclude, I must here recur to one material thing, in *pag. 53.* and the following to *pag. 58.* which I before omitted; in order not to break the Thread of the former Arguments, against the Benefits of *Christ's Death being convey'd* in the Sacrament: Where the *Doctor* is very urgent on the good Tendency of the *many Treatises*, which have been written upon This Subject, contrary to what the Author of the *Plain Account* had observed,*
 " That *some* of them had but too much help'd to render *That* a Matter of Intricacy and Terror,

* Pag. 22.

even to *honest Christians*, which their Master left in the greatest Plainness and Simplicity." To which he immediately subjoin'd, with his wonted Charity and Good-nature, " That he does not say this, to reflect upon any *well-meaning* Writers, or any Men of *sincere Piety*; but merely because so much of *Superstition* and *Terror* has been infused into the Minds of *many Christians*, that 'tis become highly proper, and indeed necessary, to put them in mind, that the *Lord's Supper* is the Institution of *Christ himself*, and not of any of their *Fellow Christians*; and that they must seek in *His Word*, and the Declarations of the *Apostles*, for All that is contained in it, or can be necessary towards the *due partaking* of it."* Here the *Author* has given the clearest Reason of one of the plainest Truths, that ever Man asserted; and yet the *Doctor* exclaims against this, " as *Impertinent, unfair, fallacious, full of low Sophistry, of fatal Tendency, the Sport of Infidels, and a Grief to many Serious Christians.*" O the Eloquence of Prejudice and Party! But can the *Doctor* in earnest say, when he comes to think again of this Matter, that at least *some* of those *many Treatises* (which is All the *Author* maintains) have not help'd to lead Men into *groundless Fears, Superstitions*, and even *Error* itself? And, if this be true: Ought any Man to be blamed and censured at this enormous rate, for having said it in so modest and genteel a manner; that at the same time he finds fault with *Some* for having done Hurt, he vindicates

* Pag. 23. of the *Plain Account*.

vindicates *Others* of Sincere Piety, who he takes for granted have done Good? Certainly he ought not. And consequently, His *own* many Pages upon this Topic, however full of Reason and Truth He may think them, are the Only thing in earnest, that is “Impertinent, Unfair, Fallacious, Full of low Sophistry, Of fatal Tendency, The Sport of Infidels, And cannot but be the Occasion of Grief to many Serious Christians.” At least this must be admitted, if it may be shewn, that the Case really is as the *Author* has represented it.

And now, to what can be ascribed, the *Dread* which many Honest Christians have of their utter Unworthiness for This Holy Sacrament of the *Lord's Supper*, so strictly commanded to be *often* received or partaken of *in Remembrance* of Him; but the Difficulty of *Preparation*, which *some Books* of Piety have put upon the Duty? A Duty, which in the Apostolic Times was reckon'd so easy as well as indispensable, that they never met together, but they All communicated *with one accord*, every *Lord's-day* at least, *in breaking of Bread and in Prayers*?* Whence again arises that *superstitious Way* which some common Sinners are fallen into, of Spending the Week *before* the Sacrament with constant Attendance on the *Service* of the Church, especially in Great Towns where the Service *is constant*; and yet are seldom or never seen there, (as has been observed with Concern by many Good *Clergymen*) at any other time? Not certainly from
reading

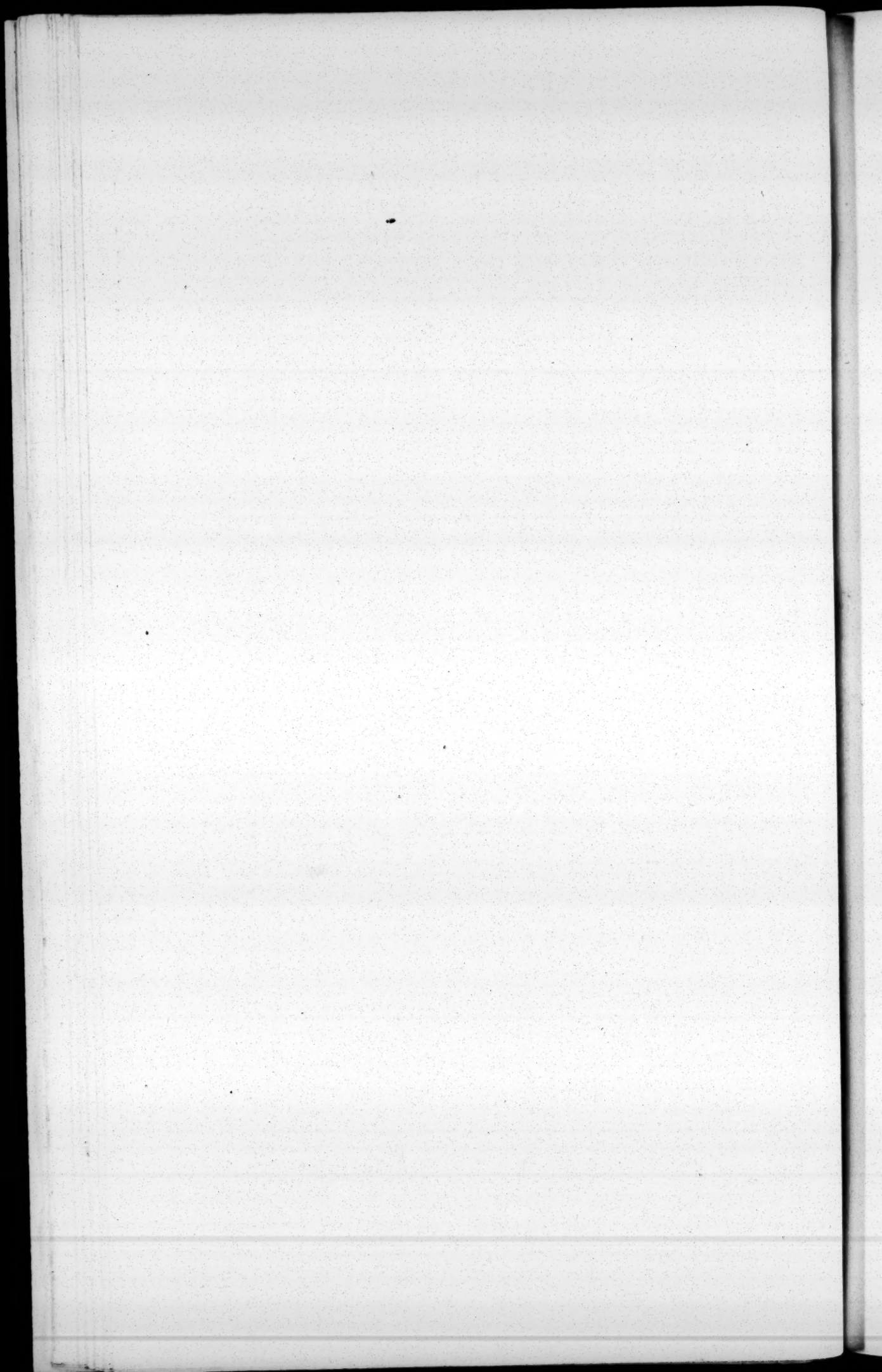
* Acts ii. 42. and xx. 7.

reading of the Scriptures, which require the Tenor of a Man's Life to be perpetually and uniformly Holy ; and not that he be good only by little Fits and Starts, which looks like the Thought of atoning for a continued Course of Sin, by the hypocritical Air of a few Days Devotion : But from reading *some* Books, which lay too great a Stress upon this Single Duty ; as if It *alone* was sufficient for all the Ends and Purposes of Religion, and did actually confer on them *all the Benefits of Christ's Passion*, even the *Pardon* of Sin and a *sure Title* to Eternal Life. And finally, where has the *Doctor* himself, I would freely ask, suck'd in that *Erroneous* Notion, That *serious and devout Christians* are admitted to a *Share in the Expiations of the Death of Christ*, by coming to the *Sacrament*, which I have already Unanswerably refuted ; but from Books of the *same* kind : For 'tis no part of the Gospel of *Christ*, nor did the present Church of *England* ever teach it ? Let this convince him what Harm *such* Books have done, and what little Good is to be expected from his own.

End of the First Part.

F

REMARKS





REMARKS

ON PART II. of

Dr. *Warren's* ANSWER, &c.

THE Discovery of Truth, with the good Effect it ought to have both on his own Mind and that of others, is the only proper End that a Controversist in Religion can have before him. Whilst he has this Point in view and sedulously pursues it, he thinks at least like a Christian, whether he reasons like a Man or no. But if instead of this, he endeavours to hide or obscure Truth, or without Scruple advances Falshoods to maintain his own prejudiced or mistaken Notions; tho' every Man will bear him witness that he has *a Zeal*, yet no wise or good Man will say, it is *according to Knowledge*: And much less will they think it defensible, if he continues to go on in the same Track.

How far this comports with the Conduct of Dr. *Warren* in his *First Part*, my Remarks thereupon but too evidently shew; and probably,

had I not accidentally open'd upon the second Page of his *Second*, where he falls upon the Author of the *Plain Account* with a manifest *Untruth*, I had not been led into this Reflection. " 'Tis very odd and singular (he *there* says) in the *Author*, to direct all his Arguments against a *real* Sacrifice and Offering and Altar to the *Romanists* only; whereas there are *other* Christians, who maintain the same things on a quite different foot." By which he would insinuate, that his own *high* Notions thereupon are left Unanswered, or rather not condemned. Which is so far from being the State of the Case, that the *Author* in the very place cited by the *Doctor*, does not only take Notice, that *other* Christians hold the *same* things, but that they do it more absurdly and inconsistently than the *Romanists* themselves. " These, *says he*, are Self-consistent and all of a piece: But as for Those who have disavowed the Absurdity" (of offering up the *very* Body and Blood of *Christ* in the *Sacrament*) " still to be fond of the Notion of an *Altar*, when they have parted with That, which alone could be the Ground of it, is very hardly to be accounted for.*" Here he plainly *directs* his Argument more strongly against Those *other* Christians, than he does against the *Romanists*; and yet the good *Doctor* without blushing says, He does not direct it against *Them* at all. He that can say this, *seems* prepared for any thing. No Error, no Mistake in the Sense, which is so clear and express, could lead him to it. It must be plain *Design*; to say no worse of it. Upon what

* See pag. 57. of the *Plain Account*.

what Principle he can pretend to justify such a Treatment of a very Great and Good Man, I know not: But I do assure him in my Judgment it does, and I think in the Judgment of all impartial Persons it must, appear, not only *very odd* and *singular*; but also, *very ungenerous* and *unjust*.

This only by the bye, as to the *Morality* of the Performance, which shews itself in many such like Instances; but as to the *Consistency* of it, and His great Sagacity, in penetrating into the *Author's* Sense and illustrating his *own*, they may be worth the while of a little farther Disquisition. To which Purpose, see the Beginning that he makes! "I concluded, *says he*, the "*First Part* of my *Answer*, with a *Paraphrase* "*on the famous Passage in the xth Chapter of "*the 1st Epistle to the *Corinthians*;" (*viz.* concerning *the Communion of the Body and Blood of Christ*) "and with a State of the Argument for "*the Participation of Spiritual Benefits in the "*Lord's Supper, *founded upon the same.*" * Now any one, who has not observed the Confusedness of his Thoughts, and how very indistinct his Ideas for the most part are, would be apt to believe this to be *literally* and *severely* true; and, that his former Arguings had really been for a Participation of *mere* Spiritual Benefits in the *Lord's Supper*, and that the Author of the *Plain Account* (whom he *pretends* to answer) had actually denied there were any *such* partaken of in it. But to understand the Merits of

* Pag. 1.

of this Cause the better, hear them both in their own Language.

The *Author*, in *pag.* 155. of his Book, expresses himself in this manner. “We shall find, that by our partaking of the Lord’s Supper according to the *Nature* and *Design* of it, we not only *profess* ourselves *Christ’s* Disciples, and *acknowledge* our Obligation to live according to his Laws; but that we are led by it to a *serious* Consideration of the Tenor and Design of his Holy Religion, and to the *sincerest* Thankfulness for all that he *did* and *suffer’d* for us, as well as to the most *proper* Dispositions and Resolutions of behaving ourselves as becomes us, in our Relation to Him as our *Head*, and to our Brethren as *Fellow Members* with us of the same Body.----So that our Attendance upon *this Rite*, is not only the paying a *Religious Service* in the way appointed by *Christ*, which cannot but be always acceptable to GOD; but it is a doing *That*, which we ourselves can see to tend naturally to *revive* and *keep alive* in our Minds all such Thoughts, Dispositions and Tendencies, as are proper to *work* upon the Conduct of our Lives. And what reasonable Creature,” who believes his Salvation thro’ *Christ* depends on his *own* holy and good Practice, “would not be content with Benefits of this sort?” That is, with such as *serious Considerations*, sincere *Thankfulness*, holy *Resolutions*, a lively *Faith*, and a true *Love* to *Christ*, and to our *Brethren*; which are all *pure* and *spiritual*, and but different parts of *that Grace*, which is *worked in* all well-disposed Christians by this Holy Ordinance, as a *Means* of it? Certainly no reasonable Man
can

can *desire* more; nor has any Man of Sense Ground to *expect* more, from That, which at most is but acknowledg'd by *our Church*, if not by all *Protestant Churches* upon Earth, to be a *Means of Grace*, and a *Pledge to assure us thereof*. But Dr. *Warren*, who has imaginary Reasons of his *own* for not being satisfied with any thing *common*, of which every one may partake in an intelligible and conceivable manner, has argued heretofore, as if it was a *Means* of actually *conveying* to, and *conferring* on, us something *extraordinary*,* which no reasonable Man can either understand or believe.

Here indeed he talks of *spiritual Benefits*, and merely such, as partaken of in the *Lord's Supper*, according to the State of *His* Argument; but if this be true, he has been only beating the Air, or fighting with a Goblin of his own Brain, which is not very much for his Reputation as a Polemical Writer: For in this who opposes him? Or who has advanced one Syllable to the contrary? Not the Author of the *Plain Account*; who maintains the same thing in contradistinction to *all other* Notions, and (as above) has put the Truth of it in so clear a Light, that any one of Thought and Capacity may easily perceive it. But that the *Doctor* by *Spiritual Benefits* in this place does not mean *Spiritual Benefits properly* so called, see his boasted *Paraphrase* to which he refers us; and there perhaps we shall be able to unravel the Clue of his pretended Meaning, which he seems not rightly to understand himself. It is

* Pag. 5. & *passim*, of his *First Part*.

is in *pag.* 77. of his *First Part*, and as much as concerns the present Debate is this: “ By a
 “ joint partaking of the Body and Blood of
 “ *Christ* in the Sacrament, you profess your
 “ Subjection *to him*, and hold Communion
 “ *with him*, whereby you are made Partakers
 “ of *the Benefits of his Passion.*” Now let me
 ask any Man of plain natural Sense, whether
 the Benefits of *Christ's Passion* be the Spiritual
 Benefits of the *Lord's Supper*? Or, whether
 they can possibly be the same; except the *Sup-*
per be the *Passion* itself, or the one appointed
 by God, and the other by *Christ*, for one and
 the same purpose, that is, to expiate the Sins of
 Men; which is the very Height of *Popery*?
 And yet there are no *other* Benefits but *These*,
 mentioned throughout his *Paraphrase*: And
 consequently, he does not understand his own
 Meaning, or he insincerely represents it, when he
 says, “ The *State* of his Argument for a Parti-
 cipation of *spiritual Benefits* in the Lord's Sup-
 per, is *founded* on that Passage of St. Paul to
 the *Corinthians*, concerning *the Cup of Blessing*
which we blest.” But truly he so often, and so
 generally, confounds and jumbles together the
 Benefits of *Christ's Passion* and the Benefits
 of *his Supper*, that it may be justly called, (as
 indeed I have all along taken it to be) the *reign-*
ing Blunder of his Performance; which, at first
 having crept into his Head from some *Books of*
Piety implicitly and without Examination, has
 drawn him unawares into a Labyrinth of Con-
 troversy, out of which let him get again if he
 can, with any Credit to himself.

'Tis

'Tis as clear to me as a mathematical Axiom, That as the *Lord's Supper* is a Means of *Grace*, and *Christ's Death* a Means of *Salvation*; so *Grace worked in us* is the Benefits of the one, and *Salvation conferred on us* the Benefits of the other: Which are things as different in their Nature and Meaning, as the Earth is from the Heavens, or, as our honest Endeavours are here from our Reward hereafter. If the *Dr.* then begins his Pamphlet, with mistaking such an obvious Truth; what can we promise ourselves but Inconsistency upon Inconsistency, if we dive deeper into him? If he does not know what he means himself, but substitutes one thing for another, and throws his own Ideas, like Rubbish, upon Heaps, with Disorder and Confusion; can it be thought he is really capable of perceiving and unfolding the plain Sense of the *Author* he has taken upon him to answer and confute? To be sure, it cannot. But for an Instance of this, consider the *Author's* words, who says, that in receiving the Sacrament of the Lord's Supper, "We acknowledge ourselves Members of that Body of which *Christ* is the Head, and are thereby obliged to All the Duties, and entitled (unless we are wanting to ourselves in some necessary Point) to All the Blessings of such a Relation." Here the *Author* affirms we are entitled to, or, in other Words, made as sure as Christians can be in this World of, all the Blessings of our Profession, upon honestly discharging all the Duties belonging to it. But see the *Doctor's* Comment hereupon, and with what Sagacity he comprehends the Sense! "The

“ Amount, *says he*, of all this is no more, than
 “ that the Participation of the Sacrament is a
 “ Token of our believing *Christ* to be our
 “ Master. It is no *Pledge* or *Security* of any
 “ *Benefits* to be received by our Fellowship with
 “ him, and our Dependence on him.”* This,
 I cannot but say, is of a Piece with his *First*
Part, in which he boldly and against the ex-
 press Declarations of the *Author* maintains,
 “ That the Author’s *main Intention* is, to prove,
 that there is *no Sacrament at all* in the Lord’s
 Supper, or that ’tis *no Means* of Grace, nor any
Pledge to assure us thereof;” which has been
 sufficiently refuted in my *former* Remarks. But
 was ever any *plain Truth*, either so misunder-
 stood, or else so unjustly represented, as this
 before us? For, Do we not hold *Communion*
 with *Christ*, by acknowledging Him *our Head*,
 and Us *his Members*? And by doing our Duties,
 are we not *entitled* to All the Blessings of *such*
 a Relation? And is not then the *Sacrament* in
 which we *acknowledge* this, a *Pledge* or an *As-*
surance, even in the plain Meaning of the *Au-*
thor, of our receiving those *Blessings*, or *Benefits*?
 Not indeed, if we merely partake of the *Bread*
 and *Wine*, without any other Qualification;
 but if we do the *Duties* we are obliged to, it is
such an Assurance. Can Words be plainer, or
 Sense more clear, to a Man that thinks? But if
 our *Answerer* will *not think*, the Defect is not
 in the *Author’s* Sense, his Learning, or Integri-
 ty; but in his *Own* Carelessness of Attention,
 or his Incapacity to attend,

However,

However, to do him Justice, there is nothing surprizing in this. Things odd and uncommon are apt to startle us: But the *Doctor* is, as I once said before, *generally* Self-consistent. For the confirmation whereof, I appeal to that *True Purport and Doctrin* of the *Institution of the Lord's Supper*, and of the *Passage of St. Paul* aforementioned, which he now undertakes to give us; in opposition to the *Paraphrase* and *Comment* thereupon, of the Author of the *Plain Account*: But which indeed, by being opposed to *Him*, is at the same time opposed, both to *Plain Sense* and *Divine Truth*. “ The Lord's Supper, *says he*, “ is an Ordinance appointed by *Christ* himself, “ as a Means of Worship, and, of obtaining “ God's Favor; particularly the Bread and “ Wine being, by a solemn Invocation of the “ Divine Blessing upon them, made the Body “ and Blood of *Christ*, in the Sense of represent- “ ing the same, do become the Means of con- “ veying to the worthy Receivers thereof, the “ Benefits of *Christ's Passion*, whereby the “ the Pardon of Sin, the Assistance of the Bless- “ ed Spirit, and Eternal Life, are confirm- “ ed and insured to them.”* This, and indeed more than this to the like purpose, the Learned *Doctor* would willingly (to use his own canting Expression) palm upon us † for Truth: I hope, because he himself knows no better, rather than because he thinks us ignorant and credulous enough to believe him. Had our Blessed Saviour, or Saint Paul, reasoned in this absurd and incoherent manner about the *Institution*;

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* Pag. 10.

† Pag. 63.

the one had made no Disciples in that respect, nor the other any Converts, to this Day. How *He* may succeed with Men of weak Judgments, who take Noise for Reason, and much Assurance for good Argument, I cannot say; but I defy him to get any one Man of Sound Sense, or true Christian Principles, to join with him in saying: “The Lord’s Supper is appointed for a *Means of Worship*, or (properly) for obtaining the *Divine Favor*.” Who knows not, that the Lord’s Supper is an *Act of Worship* and a *Means of Grace*? It is a paying to God and *Christ* a Religious Service, and thereby becomes a *Means* of procuring Grace to the Souls of Men who endeavour after it; and if they do *concur* with *that Grace* in living honestly and sincerely a good Life for the future, they do *thereby obtain the Divine Favor*, but not *merely* by *receiving* the Sacrament, tho’ they come to it as *worthily* prepared as they possibly can.

The next thing herein observable is, That after he has described the *Consecration* in an almost unintelligible manner, (for, The Bread and Wine *made by Invocation* the Body and Blood of *Christ*, is Popery; and, in the Sense of *representing the same*, that is, *itself*, is Nonsense) he according to his old way maintains, the consecrated Elements of *Bread* and *Wine* to be the Means of *conveying*, to the worthy Receivers, the *Benefits of Christ’s Passion*. This is so far from being *true*, that it has been already shewn in my Remarks on his *First Part*,

to be *impossible* to be so; * and that, from his own Way of Reasoning in his most admired Argument. But here I shall let him into a Secret, which probably he never thought of; which is, That our Lord himself has told us expressly, by what Means the Benefits of *His* Death are *conveyed*; and as ill Luck will have it, it is not by the *Sacrament* of the Lord's Supper. That *Salvation* and *Eternal Life*, including the *Pardon of Sin*, are the Benefits of *Christ's* Death, has been before argued, and proved (except a Man will put out his Eyes, and stand resolute against Conviction) beyond a Possibility of gainsaying it; † and our blessed Saviour has assured us, That *all Power is given to Him by the Father over all Flesh, that He may give Eternal Life to as many as believe in him.* ‡ The Oeconomy therefore of this Divine Goodness is this: The Sacraments are the Means of *Grace* appointed by *Christ*, for the better fitting and preparing us for partaking *hereafter* of the *Benefits* of his Death; but the Means appointed by *God* for *conveying* unto or *conferring* upon us, *These Benefits*, is our Lord himself, when he shall sit in Judgment over the Sons of Men. And indeed to suppose them *given* or *convey'd* by any inferior or prior Means, is to preclude *Christ* in the Execution of that most awful and tremendous Office. In short, it contradicts the Bible, and subverts a main Branch of our Holy Faith.

Finally,

* Pag. 33, &c.
† John xvii. 8.

‡ Pag. 49.

Finally, I cannot but remark, that the *Doctor* in this Place ranks the *Assistance* of the *Holy Spirit* of GOD with the Benefits of *Christ's* Passion as *one* of them; but for what Reason, or by what Authority, I know not: Nor do I remember any one Part of Holy Writ, that teaches this Doctrine; but many, very many, that imply the contrary. For, Was no body assisted by the Spirit of GOD, before our Lord *laid down his Life* for us? Were the Saints of old any more Good *without* Grace, than we are now? Did they not pray for *that* Divine Influence, and obtain it also? Is there not a thousand Instances of this in the *Old Testament*? What are the *Psalms* but a Volume full of Petitions and Acknowledgments of this Kind? But to come nearer still: Did not our Lord himself, in the first Year of his *Ministry*, teach his Disciples *how to pray*?* And is there in *his Prayer*, no Petition for Divine Grace? And did not He also in his Life-time assure his Disciples, that *his Heavenly Father would*, even then, *give his Holy Spirit to them that asked him*?† Let him consider this with himself, and then let him tell me if he can, whether the *Assistance* of the *Holy Spirit* is to be reckon'd a Benefit of the Passion of *Christ*? And much more, whether this be any Part of the *True Purport and Doctrine of the Institution of the Lord's Supper*, or, of the celebrated *Passage of St. Paul*? Had the Author of the *Plain Account* been so unobserving of Truth, or so incorrect in Expression, as to have given us *such* a Para-

* Matt. vi. 9.

† Luke xi. 13.

a Paraphrase or *such* a Comment, he would justly have drawn upon him the Contempt and Derision of all Learned Men; but as it is now, I fear Dr. *Warren* must bear it himself, and for nothing more, than for not having studied his *Author* better before he undertook to answer him: Who would have taught him, "That to say, *this* Sacrament is designed or ordained peculiarly for obtaining God's *Holy Spirit*, is to forget and contradict those express Words of our Saviour, in which he himself has annex'd *that Benefit* (whatever the Nature and Degree of it be) to the Duty of *Prayer* only."* But for want of this, see how miserably he has betray'd his Learning and his Judgment!

The Author of the *Plain Account* in paraphrasing the Discourse of St. *Paul* to the *Corinthians*, relating to the Mis-use of the Sacrament of the *Lord's Supper*, it seems has advanced, or implied, "That they who behaved themselves *unworthily* at the Celebration, were ignorant of the Nature and End of that Duty: That their Irreverence, however, was chiefly occasioned by an Excess of *intemperate* Drinking in their *Love-Feasts*, which usually preceded the *Holy Supper*: That Sicknefs and Death were come upon them as *Judgments*, on that Account: And, that therefore for the future, they ought to examine themselves, that they might receive the Sacrament *so*, that is, *in such a Manner*, as became the Institution of it." Now one would be apt to think this very easy and plain, and no more than a natural Chain of

* Pag. 159. of the *Plain Account*.

of thinking from the Purport of the *Epistle* itself: But Dr. *Warren* having more refined and superior Sentiments, is not a little elate with the Advantage he thinks the *Author* has here given him; and indeed exerts himself upon it, in more than ordinary Strains of Heroism and Bravery. “Tho’ you, *says he*, have disguised the true Design of the *Apostle* in this Passage, I shall by Degrees clear it up, and shew, not only that it does not serve your Hypothesis, but that it plainly and necessarily destroys it.”* And within a Page or two he adds farther, “With how much Assurance soever you may give this for the *Apostle’s* Sense; I think if all the *Errors* in it of every kind were number’d, they would not fall much short of the Sentences themselves.”† Where ’tis worth observing, That before he comes to shew the *Author’s* Artifice in *disguising* the Truth, he prudently goes on to prove, that he has *no Artifice* at all in him; but shoots quite wide of the Mark, and mistakes in every thing.

As to the *Corinthians* being at all ignorant, he flatly denies the Fact; and, such as they are, gives his Reasons for it. “For is it possible, *says he*, that they with whom the *Apostle* lived, and to whom he had preached the Gospel, for near *two Years* together, should, even any among them, be destitute of such a Knowledge, as that of the Nature and End of the Lord’s Supper?”‡ On the other hand, “The *Apostle’s* own Words and express
“ Decla-

* Pag. 13. † Pag. 16. ‡ Pag. 17.

“ Declarations are against it, who says in the
 “ 2d *Vers*e of this Chapter, *Now I praise you,*
 “ *Brethren, that you remember me in all things,*
 “ *and keep the Ordinances as I deliver'd them to*
 “ *you.*” * Of which number, he concludes,
 the Sacrament of the *Lord's Supper* was one.

Now I cannot but remark hereupon, that notwithstanding these *impossible* things which he sets before us, there is one very strong Presumption, that it was *possible*, there might be at least *some* among the *Corinthians* that were really *ignorant* of the Nature and true Design of the Lord's Supper; because there cannot otherwise be any good Reason given, why the *Apostle* should instruct *Them* in it particularly, more *than *other* Churches. For, as all the Sacred *Epistles* were wrote *occasionally*, so had it not been for some Defect relating to *this* Sacrament, the *Apostle* certainly had not mentioned it in writing to *Them*: As we had never heard of *delivering* an Incestuous Person *over unto Satan*, but that there was *such* a Person. And this may serve to light the *Doctor* to the *Author's* Meaning, and to the Justness of it, when he says, “ We had never heard of *eating* and *drinking unworthily*, but upon *their* Account;” and against which He has made such a Clamor, *pag. 65.* as if it vacated *the Design of GOD* in giving us this *Epistle*: For was GOD's Design the less, because it was wrote *occasionally*? If so, it was *His* Design that none of them should be written. Which is such an Absurdity, as the least Degree of Sense will not allow of.

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Besides,

Besides, 'tis very *probable*, tho' *some* were Wise among them, as *being enriched by God in all Utterance and all Knowledge**, meaning their Teachers chiefly; yet *All* the People were *not so*: For in those Days there were Converts daily coming over from Heathenism to Christianity; and as *these* had been usually *intemperate* at their Idolatrous Feasts, they may very reasonably be supposed to have retained too great a Relish for their *former* Indecencies, and not to have had a *perfect* Notion of the *Supper* of the Lord, But to corroborate this Conjecture, give me leave to interrogate the *Doctor* himself, Whether in *His* Parish, where he found the People all *ready made* Christians, there be none of them who come to the *Holy Communion*, that continue *still ignorant* of the Nature and true Design of it; tho' we'll suppose he has been instructing them with his utmost Care for near *twenty Years* together? Yes: I dare say, the greatest Part of them; except they are better learned upon the Subject, and know more than their Instructor himself *seems* to do; who strangely imagines it (contrary to all Sense, Reason and Divinity) to be, not so much *for the continual Remembrance of the Sacrifice*, as *for a certain Conveyance of the Benefits*, of the Death of *Christ*; and that too, contrary to the Express Doctrine of our *own* Church, who herself calls it no more than a *Means of Grace*.

Again, I'm afraid, he is somewhat mistaken, in thinking the *Lord's Supper* to be one of the *Ordinances*, for the *keeping* or *retaining* of which the *Corinthians* were so highly com-

* 1 Cor. i. 5.

commended, by the *Apostle*. For the Ordinances there mentioned were certainly no other than *Traditionary Rules* of Decency and Order, which he had *prudentially* given them; and their Observance of which he looks upon, rather as a *Compliment* paid to his own Judgment and Advice, than as an *Act of Religion* to God. Otherwise 'tis likely he would have said, *I praise you, Brethren, that you obey or serve God in all things, even in observing the Ordinances or Rules which I gave unto you*; but instead of this he says, *I praise you that you remember Me*, that is, have such a Respect or Regard *for Me, in all things*, as you shew you have, by *keeping my Traditions*. And having mentioned this, he goes on to give them more Rules of the *same* kind, such as, that the Women ought to pray *cover'd*, and the Men *uncover'd*; the Men to wear *short* Hair, and the Women *long*. This is so plainly and undeniably the Case, that I wonder how any Man of the least Attention could mistake it. But 'tis plain, when a *certain sort of Men* have got Ends to serve, they must be served by one Way or other: Otherwise the very Words of the *Apostle* would have led him to *His* most natural and easy Sense; and shewn him, that He did not commend them for duly observing the *Ordinance* of the Lord's Supper. For, he says, *what shall I say to you? Shall I praise you in This? I praise you not*. That is, I commend you *before* for other things; but *now* I blame you. And the very Learned Dr. *Wells* observes in his *Paraphrase* hereupon, "That he spoke this *with reference* to this Holy Rite, for-

asmuch as they *had not kept* what he had *delivered* to them." Nay, to urge this Truth, as well as to reprove Their Abuse of the Sacrament the more strongly, St. Paul adds: *For I received of the LORD*, (that is, I did not speak it of my own Judgment or mere Discretion, as I did the others) *that which I ALSO delivered unto you; That the Lord Jesus, in the Night he was betrayed, took Bread.* And then repeating the whole Institution, that they might the better observe it for the future, he concludes upon it thus: *Wherefore, whosoever shall eat this Bread and drink this Cup of the LORD unworthily, shall be Guilty of the Body and Blood of the Lord.* Shall we now, after so clear a Proof of the *Corinthians* not keeping up to the Institution of the Lord's Supper, conclude against the Author of the *Plain Account*, That they were *very observant* of it, only because Dr. Warren (who injudiciously supposes, he ought in his *Answer* to oppugn the *Author* in every thing) says so; and yet has brought no better Argument for it than this, "That 'tis said *they kept the Ordinances*, and the Word [*παράδοσις*] *Ordinance* is derived from [*παρέδωκεν*] *delivered*, which Saint Paul chanced to make use of in treating thereof?*" Suppose the *Apostle* had said, *For I received of the Lord, that which I also preached unto you:* The Sense had certainly been as good, and his Argument no less convincing; but then, how greatly would the Church have suffered, for want of such a Critic!

As to their behaving themselves *disorderly* at the
Lord's

Lord's Table through Intemperance, he pretends to take off that Charge from the *Corinthians* by a Criticism upon the *Greek* word [*μεθύειν*] which signifies *to be drunken*; "but which he will have used *sometimes*, and therefore *now* also, in a more favourable Sense, and to imply no more than to be *cheerful* with *Wine*, or *merry* with good *Liquor*, and that consequently there was nothing *criminal* in the Case before us.*" Now as this can have no possible Tendency towards clearing the Doctrine in Debate, I must own, I cannot discover what View he has before him herein; except it be, that he may have got some Friends that love their Bottle, and he is willing to indulge them in a more libertine manner, than is consistent with the *usual Severity* of coming to this Holy Ordinance. But be that as it will, this certainly draws after it a *far worse* Consequence, than any thing can be fasten'd on the Doctrine of the *Plain Account*. That, in its worst Interpretation, says no more, than that a *long formal* Preparation is not *essentially* necessary, so that a Man's *Frame of Mind* and *External Behaviour* be *Christian, Serious,* and *Suitable* to the Nature and End of the Institution, when he is *there*; but *This* teaches, that going to the Lord's Table [*μεθυσμένοις οἶνῳ*] *well filled* with *Wine*, or at least *gay* and *merry* [*ὃ ἔταν μεθύδων*] as they may be supposed to have been at the Marriage in *Cana* in *Galilee*, (which is one of the Instances he makes use of) is not at all *criminal*, nor consequently an *improper* or *unworthy* Preparation,

* Pag. 23, 4, 5.

paration. Thus the good *Doctor* may talk privately, among his Friends; but let him not think to put this Stuff upon the World, for a Christian Doctrine: For 'tis certain he argues here, not only against the Author of the *Plain Account*, but against *St. Paul* himself, and against the united Judgment of all the *best Commentators*, who allow the *Translation* as it now stands, and interpret this Passage to a *criminal Sense*. And indeed without supposing it, the Word [μεθύ-ew] in this place has no proper Meaning; because it is actually opposed to the Word [πί-ew] in the next following *Verse*, which there signifies *Drinking* to the satisfying the Appetite in a moderate, harmless, inoffensive Sort. He must therefore permit me to throw back his own Words upon him, and say, "That since he
 " has presumed to *reason* in such an *arbitrary*
 " manner, even against the plain Words before
 " him, and all the just Rules of Interpretation;
 " it is evident, all he has built upon it can be
 " of no Service to himself,*" nor of any Weight with persons of good Literature, or so much as a tolerable Understanding.

Besides this, he has more of the same *Goût*. But as I write not an *Answer* to his Work, but only *Remarks* upon it; I think this sufficient for a Specimen of his great Abilities, as a Critical Writer. And I am confident, the Reader will as gladly as myself excuse the rest; especially when I let him know, that he has judiciously thrown away no less than *nine Pages* upon *one* poor Monosyllable of *two Letters* only,

* Pag. 25.

ly, which yet he owns, " the Author of the
 " *Plain Account* has dealt *fairly* by his Readers,
 " in leaving as a thing *indifferent* to his Subject,
 " though it might be applied *more suitably* to
 " the Text than it commonly is."* But if
 any Man be not content with this; let him
 read the *Criticism* itself, which (he may take
 my Word for it) is a curious Piece, well worth
 his Labor, and full of useful and instructive
 Erudition.

This is the Way Dr. *Warren* has taken
 to evince, that the *Author's* Paraphrase has
 as many *Errors* as *Sentences*; and that He
 himself is a Man of much sounder Learning,
 and a more penetrating Genius. But, O dread-
 ful and ill-boding! now he changes to a Scene
 of Horror, and discovers such a Piece of *dis-*
honest Artifice, as none but the *Author* could be
 guilty of: And indeed such it is, that I would
 not for the world have it mentioned, but be-
 tween You and Myself. It is, " That he has
 " *dextrously removed* from the Reader's View
 " several *Verses* in his Paraphrase upon St. *Paul's*
 " Account relating to the *Institution* and *Wor-*
 " *thy Partaking* of the Lord's Supper, and to
 " the *Corinthians Abuse* of it."* In a word,
 when the *Author* intended to paraphrase no
 more than what *was* to his purpose, he did not
 paraphrase that which *was not* to his purpose,
 or rather (we'll say) what he *thought so*: And
 this the *Doctor*, (because the *Author* does not
 think just as *He* does, for who can equal him?)
 in his usual Style of Civility and Politeness,
 calls, " a Management *with an odd Aspect*, a
 Proceeding

* Pag. 38.

† Pag. 39.

“ Proceeding *suspectable of Fraud*, and in short, “ an Artifice *not to be justified.*”* But why all this Clamor and warm Accusation? Why does he act so far out of Character, and quite beyond the Rules of Decorum, against a Person, who (he has the greatest Reason to believe) is on all Accounts far superior to himself? But for sound Literature, a clear Head, and Perspicuity of Style, not to mention the Smoothness of his Periods and the Calmness of his Reasoning, the whole Learned World will join in saying, There is no Comparison.

It seems the Verses *removed out of View*, as the *Doctor* complains, tho’ the *Author* never fingered one of them, [he means, *Not brought into View*] stand higher in the *Epistle*, than where the *Author* began, and relate to the Divisions which the *Corinthians* had one with another in their *Love-Feasts*; and the *Doctor* pretends to shew, “ That these Divisions were “ *expressly and clearly the Cause,*” that is, the *only Cause*, “ of their Unworthiness for partaking of the *Lord’s Supper.*”† (Where by the way I must beg leave to remind him, That *any Unworthiness* in Them, is not very consistent with that *strict Observance* of the Institution, for which he said before they were so highly commended by the *Apostle.*) And whereas the *Author* says, “ The *Examination* mentioned by St. Paul was entirely owing to this: That *some of the Corinthian Christians* had deviated in their Practice from the *Institution of Christ*,” and therefore, “ if a Man’s *Temper and Design* be

* Pag. 41.

† Pag. 55.

be suitable to the *End* of the *Institution*," (which is the *Remembrance* of *Christ*) " he may be certain, that he has *examined* himself in that Sense, in which the *Apostle* has recommended this Duty as respecting the *Lord's Supper*:"* The *Doctor* thinks *such* an Examination not sufficient, " and that the Assertion of it is not only " *rash* but *absurd*; for that nothing can cure " such Evils as those of an uncharitable Mind, " but a *previous, deliberate, strict* Examination."†

Whether a Man may not *becalm* himself at once, as well as *resolve* well at once, will be clear'd as I go along; but at present I shall observe, That their uncharitable Divisions were at least, not the *only* or *principal* Cause of their *Unworthiness* as mentioned by *St. Paul*; because he says it was such a Disorder, as hindered them from *discerning the Lord's Body*, or render'd them incapable of *distinguishing* the sacred Elements from a common Meal, and, of *duly considering* that they did that Action in *Remembrance* of *Christ* and his *Death*. But this, a little Quarrelling and Contention about who should sit down and sup *first*, or who among them should have *more* or *less*, could not hinder them from, or render them incapable of, doing. And therefore 'tis most reasonable to believe, that they were so intoxicated with the Excess of their *Feast*, that they neither did nor could do it. And hence, that Assertion of the *Apostle* most rationally follows: *For this cause, many are weak and sickly among you, and many sleep.*

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* Pag. 72. of the *Plain Account*.

† Pag. 55.

For I cannot be of the *Doctor's* Opinion, “ That
 “ because these Calamities are said to be a *Di-*
 “ *vine Judgment* upon them, therefore, they
 “ were not the Effects of a *Second Cause*.”*
 For it is allowedly the common Method of
 God's acting in the World, to punish the Vices
 of Men, by the natural Consequences of them.
 But dismissing this: Though I do not see, that
 the *Author* in any Part of *his Book* does *absolutely*
confine our Examination to the *very Time*
 of attending upon the Sacrament, as the *Doctor*
 would willingly represent it; (for the *Frame* of
 our Mind, and the *Design* we have in receiving,
 on which he says our Worthiness depends, are a
 very different Thing from our *Examination*) yet
 I would ask, supposing that: Whether such
 an Examination, how short soever it be, be not
previous; and, whether it may not be *well-ad-*
vised, or truly *deliberate*; tho' we should al-
 low it to be, not so *strict* and *full* and *par-*
ticular, as might be wished? 'This' tis certain
 he cannot deny; except he be able to declare
 to us, how much time *Previousness* and *Delibe-*
ration will precisely take. And therefore, the
 condemn'd Assertion is not so *rash* and *absurd*,
 nor consequently so *insufficient*, as he pretends.

The *Author* indeed does say, “ In the *Public*
Offices of our Church, it is observable, that the
 Duty of *Examination* is proposed to Those
 that at *that very time* stay there as *Communi-*
cants, and are then called upon to *judge* and
approve themselves with the proper *Dispositions*
 to

* Pag. 26.

to the *Lord's Table*. All which must be supposed to be founded upon this, That even *so short* an Examination *in the Church* itself, just before partaking of the *Bread and Wine*, may be sufficient."* This he says our Church supposes, or, we at least must suppose she does. And can the *Doctor* deny it? No: Not expressly. But he infers the Contrary, from the *Exhortation* of the *Communion-Office*; "which
 " calls upon the *Communicants*, to *repent them*
 " truly of their former Sins, to have a lively
 " Faith in *Christ* our Saviour, to amend their
 " Lives, and to be in perfect Charity with all
 " Men: All which, he thinks, cannot be done
 " of a sudden, but requires a long preparatory
 " Consideration."† Now let it be remember'd, that the Author of the *Plain Account* does not discommend or discountenance an Examination of a Man's whole Life and Conduct upon this Occasion; but only says, "he does not think it essentially Necessary as a Duty then, more than at any other time (which a Man may discreetly choose for himself) required of us; and, that Our Church does not require it."|| Which to Me is such an obvious Truth, that I think I can force the *Doctor* to grant it, or to give up his Reason for ever; notwithstanding his Resolution to the contrary.

He himself, I will charitably suppose, is constantly and habitually prepared for the Administration and Participation of this Holy Sacrament; but he knows, it is not always so

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with

* Pag. 73. of the *Plain Account*.

† Pag. 59.

|| Pag. 73. of the *Plain Account*.

with *all* his Brethren: And yet they are *often* called out, on *this* Occasion, to attend the *Sick*; and it must be done *of a sudden*, at most at a *very short* Warning, lest there should not be an Opportunity of doing it. Is then such an *hasty* Examination, as they must *then* make, *sufficient* or no, for a Man to be satisfied in his own Mind, whether he has a *lively Faith*, is *in Charity* with all Men, and intends to *lead a new Life* for the future? *He*, and every *Clergyman*, must say it is, or lay a most heavy Charge of Guilt upon all the Churches of God, who strictly enjoin their *Clergy* such Severities. How then can he aver, as he does, with any Degree of Truth, “ That the Author might as “ well accuse the Church of *Popery* or *Pelagianism*, or any thing else that is contrary “ to sound Doctrine, and as easily prove the “ same by Her *Liturgy* and *Articles*, as shew “ that she *encourages* her Members, to take “ up with *this* Notion of the Examination required by *St. Paul*.”* For does She not lay *this*, even as a *Command* (in some Cases) upon the *Clergy*, both in the *Rubrics* of her *Liturgy*, and in her *Canons* also? And respecting the *Laity*, tho’ there is generally in *our* Church, as he truly observes, a *Week’s* Notice given before the Celebration; yet he knows also, this is not *always* so. For, were Notice to be given on a *Sunday* only, (but it may be given on any *Holiday* in the Week as well†) supposing for instance *Christmas-day*, whereon we have generally a *Sacrament* throughout *England*,

* Pag. 56.

† See *Rubr.* to the *first* Exhortation.

land, should, as it sometimes does, fall on a *Monday*; what becomes then of his *Weekly Preparation*, according to the *Office* and *Order* of the Church? For then the *Exhortation* must be read, but the Day before. In short, the *Doctor* seems to have thought so little, and reasons so poorly, upon *this* Head, that I cannot but blush for his Indolence or Inobservation. Indeed, by being so stiff in his *Weekly Preparations*, “that he knows not *what* Name to “give to the contrary Opinion;*” one would almost fancy, he is trying to reduce us to the *Rosary* again, by making the Merit of Religion to consist in saying just so many *Pater Noster’s*, *Ave Maria’s*, *Kyrie Eleeson’s*, and such like.

To proceed: The *Author* of the *Plain Account* having said, *pag.* 76. “That the whole Affair of eating and drinking *worthily* in *St. Paul’s* Sense, is confined to the Frame of our Minds, and to our Behaviour, *at the very Time* of our Performance of this religious Duty;” And again, *pag.* 77. “Whoever does it with a *serious* and *christian* Frame of Mind, and with a Behaviour *suitable* to the *Design* of the Institution; partaking of it, as a *sincere* Disciple of *Christ*, and under a Sense of his own *strict* Obligations, as such; cannot possibly be said to eat and drink *unworthily*.” The Learned *Doctor* very distinguishingly comments upon it, in the following Manner. “So that whatever “gross Impieties a Christian may have been “guilty of, tho’ he be” (that is, continues to be)

be) “ a *Blasphemer* of GOD, an *Hinderer* or
 “ *Slanderer* of his Word, an *Adulterer*, or be
 “ in *Malice*, or *Envy*, or in any other *grievous*
 “ *Crime*, and comes to that Holy Table *with-*
 “ *out any Degree* of Repentance or Remorse
 “ for his Sins; he may notwithstanding all
 “ this, partake of the *Lord's Supper*, not only
 “ *innocently* but *worthily*, if the Frame of his
 “ Mind be but *serious*, and his Behaviour *agree-*
 “ *able* to the Design of the Institution, *at the*
 “ *time* of his doing so.”* This is *so strange*
 a Misrepresentation of the *Author's* Sense, not
 to say *so very false* and *abusive*, that I know not
 how to account for it. For, Does he any
 where say, it must or may be done, *without any*
Degree of Repentance or Remorse? On the other
 hand, Does not he expressly say, the *whole Af-*
fair depends on its being done with a *serious*
Frame of Mind, *suitable to the Institution*? And
 is a State of *Blasphemy*, *Adultery* and *Malice*,
suitable to the Institution? Nay, let me ask,
 To what End is the Institution, but for the
solemn Remembrance of the *Sacrifice* of the
Death of Christ? And can any Man think *se-*
riously of *Christ* dying for the Sins of the whole
 World, without *some Degree* of Shame, and
 Sorrow, and Remorse for his *own Sins*, and
 Resolution of Amendment? Can he at least,
 in the *Author's* Sense, do it; who even in *this*
 place describes the *Serious Christian* *partaking*
 of it, “ as a *Sincere Disciple of Christ*, under
 a *Sense of his own strict Obligations*, as *such*?”
 For my part, I have no other Notion of a *seri-*
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* Pag. 62.

ous Frame of Mind but this, *suitable* to the *Institution* of the Lord's Supper; nor can any Man else, I am sure, invent another, without mistaking a *serious Mind* for a *grave, solemn, hypocritical Face*. And therefore I cannot but conclude, since Dr. *Warren* condemns it to so high a Degree, it is under this *false Idea*; which he has not thought deliberately enough on, to distinguish it from the *true one*.* How else could he imagine, a Man may come *seriously* to the Sacrament, *without any degree* of Repentance whatsoever? A *Serious and Christian Frame of Mind* (as the *Author* himself expresses it) implies, not only *Earnestness of Attention*, but *Sincerity of Heart*; and such it must be, if it be supposed *Suitable* to the *Sacred Institution*.

But here I'll beg Leave to put the *Doctor* in mind, that in the very last Words of his *First Part*, he himself has said much more than the *Author* does; but indeed *much more inconsistently*, and (as I shew'd in my Remark upon it) on *much slighter Grounds*. The *Author* maintains *here*: "That if a Man's *Frame of Mind* and *External Behaviour* be *serious* and *suitable* to the Institution, at his partaking of the *Lord's Supper*, he is a *Worthy Receiver*:" But the *Doctor* avers *there*: "That all *serious* and *devout* Christians, who *duly* partake of the *Lord's Supper*, are *admitted to a Share* in the *Expiations and Benefits of Christ's Death*." There is no Difference that I know of, "between a *Serious and Devout Christian* *duly partaking*,"

* See Pag. 74.

partaking," and, "*a Christian whose Frame of Mind and Behaviour is Serious and Suitable to the Design of the Institution:*" And yet the one, says Dr. Warren, is *actually admitted* to the Benefits of *Christ's Death*; but the other, is an *unworthy Guest* at the Lord's Table. Was ever any thing more inconsistent, or so contradictory? There can be no Reason for this, but because the *Author* recommends the one, and *He* the other.

However, 'tis pretended to be; because the *Author* has said, "*The whole Affair of eating and drinking worthily or unworthily, is confined to the Frame of our Minds at that time;*" and therefore he goes on to raise an Outcry against him, "*That this is both monstrous in itself, and*" "*contrary not only to the Doctrine of our own*" "*Church, but of all other Churches in the Christian World.**" Whereas, This is either the *Truth* of the *whole Affair*, or there can be *no Truth* belonging to it. Why else does *our Church* call upon us when we approach the sacred Elements, to *judge ourselves*, whether we *continue* to have that pious *Frame of Mind*, which She supposes we had *before* acquired; but that if we *then* have it *not*, we may withdraw from (her Words are, *not draw near*) the Holy Table? Therefore, what the *Author* teaches in this Point, is plainly and undeniably the *Church's* Doctrine. But to make it Easy to the common Understanding of every Christian, that shall peruse these Sheets: Suppose a Man has *pray'd*, and *repented*, and *examined himself* as thoroughly as the *Doctor*

Doctor would have him; and yet when he comes to the *Sacrament* should change his Mind (as is not impossible) and act unsuitably to the Institution: Would he pronounce such an one a *Worthy Receiver*? No, certainly. But for what Reason? Why, because the Frame of his Mind and his Behaviour were not so *serious* and *becoming*, as the *Nature* and *Design* of the Institution required they should be *at that Solemnity*. On the other hand then, Suppose a Man has *sinn'd* and *blasphemed*, and been guilty of many *grievous Crimes*, and of a sudden *changes* his Mind, without any *preparatory Examination*, even just when he sees others going up to the *Lord's Table*, (as is no more impossible than the former Instance) and goes himself directly to the *Sacrament*, and behaves in a *serious*, *dévout* and *becoming* manner: Would he pronounce him an *Unworthy Receiver*? To be sure, he would not: Or, all Men of Sense would condemn him, if he did. But for what Reason? Why, because the Frame of his Mind and his Behaviour were *at that very time* suitable to the *Design* of the Institution. The Conclusion therefore is *just*, That the whole Merit of a Man's Acceptance, thro' *Christ*, will, and must necessarily, at the *Sacrament* of the *Lord's Supper*, depend on the Frame of his Mind *at that time*, and no other. To which purpose the *Author* himself, *pag. 83. of the Plain Account*: "If a Man, *says he*, performs this particular Duty, in a manner and with a Temper and Behaviour *suitable* to the Nature and Design of it; that is, with a *serious Remembrance* of *Christ* as his Lord and Master, who

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claims, and has a Right to, his Obedience;--- it will not follow from his past Failures in *other* Points of Duty, that he partakes of the Lord's Supper *unworthily*, in St. Paul's Sense: For if this were the Case, no one who had been a wilful Sinner could ever partake *worthily* of this Holy Rite." Which Words leave the Author's Doctrine so plain, and his Meaning so irreprehensible, that I shall with Them leave the Doctor to himself; that he may pause a while, and see,----- If he can *seriously* and *christianly* look back upon the Merit of his Performance, *without any Degree of Repentance* whatsoever.

But if this be not sufficient to move him to it, let me expose to his Eyes and to his Conscience, another injurious Treatment of *his* against the said Author, who had said, "That a *True Christian* needs not *any Length of time* to assure His Heart, that He has Dispositions and a Behaviour worthy of, and suitable to, the *Design* of this Holy Rite. Neither can the Solemnity of it come so suddenly upon Him, but that He may certainly know himself to be *prepared* in this *absolutely necessary* Sense.*" This the Doctor quotes in the following Manner: "You suppose and affirm, that a *Christian* needs no Preparation for the Attainment of suitable Dispositions for partaking of the Lord's Supper; and that he needs *no Length of Time* to assure his Heart that he has them.†" Now 'tis here to be remarked, that Dr. Warren by dropping the Epithet *True Christian*, and using the Word *Christian* at large; or, by applying That

to

* See Pag. 75. of the *Plain Account*.

† Pag. 90.

to all *Christians* which the *Author* spoke only of *honest, sincere Christians*; has made a most truly *innocent and religious* Sense look *hellishly black and criminal*: And by not letting his Reader know, who it is the *Author* says wants *no Length of Time* for *Preparation*; he has falsely and slanderously maintain'd that he teaches, *No Preparation at all is necessary*. Sure! If there be any Iniquity upon Earth, this blackening the Characters of Innocent and Good Men must be It. Suppose, it was only the *Doctor's* Haste and Oversight: Yet to be so Sanguine in so tender a Point, or so Bold in wounding the Good-name of others, without a thorough Knowledge of the Matters of Fact; and this too, thro' his own Negligence and Want of Care, when he had it in his Power to know, whether what he affirm'd was True or not; is highly blameable: 'Tis Immoral and Unjust. It grieves me to speak thus of a Brother *Clergyman*, but much more that any one should give me the Occasion of it. 'Tis a sad Dilemma, when to vindicate one Person, Necessity constrains us to expose another: But Truth is too Sacred a thing to be conceal'd, when the Revealing of it is of great Importance to the Glory of God, and to the Souls of Men.

I shall now add, to illustrate this Point the better, that the *Author's* Design is not to say in *that* place, (nor does he say any thing like it in any other) That *no Preparation is necessary for the Sacrament*, for he expressly affirms, 'tis *absolutely necessary* to be prepared with *worthy and suitable* Dispositions: But, " that a *long* *Preparation*

ration should not be inculcated upon good *Christians*, lest sometimes by wanting the Time they may neglect the Duty, or have their Minds disturbed afterwards with the Thought of having failed in such a previous Conduct." And surely this is right, if there be any thing so in Reason! 'Tis certain there are *many* Christians, who live regularly Good Moral Lives, who have not Time for a *Weekly Preparation*; and 'tis nothing but superstitious Ignorance, to teach such want it: For their *regular Life* is a *constant Preparation*. But as for Those that have Leisure, and find it of Advantage to their Souls, that *Author* says, "'Tis wisely done, if they choose to spend a *longer Time* in *Religious Consideration* and *Prayer*."* Is he then an Enemy to *Preparation*? Can the *Doctor* persist in such a Falsity, with any Modesty of Countenance? And if the *Author* allows of *Preparation*, if he maintains its Necessity and urges its Practice; which way does he deny the Indispensibility of *Repentance*, and of *Resolution of Amendment*: Which Notion the *Doctor* all along *very honestly* endeavours, to alarm his Readers with?† Produce that Assertion in his own Words, without Defalcation or Misreport, and it may gain some Credit: But barely to assert, shews Weakness, or Malice. Good Men pity such a senseless Conduct, and Wise Men look upon it with Scorn and Contempt.

This leads me to conclude, with one General Reflection: That it is not the *Author's* Book, (as the Clamor is) but the Weakness and Envy of the *pretended Answers* given to it, which

* See Pag. 75. of the *Plain Account*. † Pag. 91, 92, 93, &c.

which will do Disservice to Religion and encourage Infidelity. But as I'm not concerned but with Dr. *Warren*, I shall confine my Observations to Him only. "He himself mistakes the Benefits of *Christ's Passion*, for the Spiritual Benefits of the *Lord's Supper*; and because the *Author* denies, that the *former* are given or convey'd to us by this Religious Duty, he therefore concludes he denies the latter are also: Hence he inconsiderately takes it for granted, that the *Author* endeavours to prove the *Lord's Supper* to be *no Sacrament*, or *no Means of Grace*, nor *any Pledge to assure us thereof*; because he does not, like him, take the *actual Pardon of our Sins* for *Grace*, and our *actual Admission into Heaven*, for our bare *Title* to it. Again, he mistakes the *Examination* of that *Frame of Mind*, which the *Author* says our Worthiness depends on at the Sacrament, for *all the Examination or Preparation* that *He* allows of; and sticks not to affirm, that according to *Him* a Man may come to it without *any Preparation* at all: When as *He* maintains, 'tis *absolutely necessary* to be prepared with *worthy Dispositions*; and the *Examination* of a Man's self *at that time*, whether he *continues* to have *that Frame of Mind*, is a plain Bar to his coming at all, if he has it not. Nay, he thinks himself, according to his *own* way of Arguing, that a Man may come to the Sacrament with *such a serious Frame of Mind* as is *suitable* to the Institution of the *Lord's Supper*, with a thousand *unrepented* and *most grievous Sins* about him; when, according to the *Author*, that

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very *Frame* of Mind excludes them all." These Blunders of his *own* he charges upon the *Author*, and propagates these vile Notions in *His* Name, contrary to the *plain* Design and *express* Doctrine of *his Book*; to the Prejudice of True Religion, and the Sport of Ungodly Men. At this rate *any* Author may be abused, and *the best* of Men defamed, and made odious to the *unenquiring* World. To expose this *malignant* Spirit, and indeed sometimes to turn into Ridicule such *sophistical* Reasonings, for the sake of Truth and Virtue, has been in some measure the Intent of These *Remarks*: Not purely to defend the *Author*, or his *Book*, which in my opinion are both *irreproachable*, and properly speaking want *no Defence*. They, I dare say, will continue Valuable and Venerable in the Judgment of all truly Learned and Religious Men; when every Libel against them is sunk into *the Gulph of Human Possessions*, and the Writers of them gone into *the Land where all things are forgotten*.

The End of the Second Part.

REMARKS



REMARKS

ON PART III. of

Dr. *Warren's* ANSWER, &c.



IS a certain Sign of a low Reputation and inferior Merit, when an Author sets out with his own Praises; which would appear much better, from any other hand than His. It looks something like the Vanity of an *Empiric*, who vaunts of Cures which were never heard of, much less mentioned, by any body but himself. To what purpose is it to tell an Adversary, "*Sir!* The kind and favourable Reception the *Two former parts* have met with from the Public, encourages me to go on?"* For, Can he go on and say, Whose Eyes he has open'd, whose Prejudices removed; what Conversions he has made, or what Profelytes gain'd, from the other side of the Debate, in the learned and polite World?

No:

* Pag. 1.

No: He can tell, I dare say, of *no such* Operations. They have been therefore only *favourably received* by some of his own *Sort of Men*,* who were prepared beforehand to *receive* any thing of that kind, and to extol it, let it come from what hand it would. These are his Honors! This the Glory he has to boast of! And let him enjoy it without Interruption.

But for this Reason, I cannot come into that fond Opinion Dr. *Warren* still retains, of his Performance doing Good amongst *honest* and *serious Christians*;† but rather, that it will continue to give (as it has done) great Offence, to all that are truly Such: At least, if He has the same Ideas of *Honest* and *Serious*, which I myself have. By these I mean Men, who diligently and impartially search after Truth, and sincerely embrace it after such Enquiry, let it fall on which side it will.-----Men that cry up Opinions in Religion, *merely* because they had the same before, and they like them now, cannot in *my* Sense, nor surely in that of any *other*, be called *Serious Christians*; they are only Credulous, Unenquiring People: And they who see Truth, and yet for *Party* sake will stubbornly adhere to a Defence of their Old Notions, are far from being *Honest*.

What he properly begins to argue upon, are the different Passages of Scripture, which the Author of the *Plain Account* thinks do not relate to the Sacrament of the *Lord's Supper*, tho' frequently so applied. The first is that
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* See Pag. 7. of his *First Part*.

† Pag. 1.

in the former Epistle to the *Corinthians*, Ch. v. 8. *Christ our Passover is sacrificed for us : Therefore let us keep the Feast ; not with the Old Leaven, nor with the Leaven of Malice and Wickedness, but with the Unleaven'd Bread of Sincerity and Truth.* Which the *Author* explains in this manner : “ Whoever reads the preceding *Verses* as directed to the *Corinthians*, will see they relate to their constant Behaviour as a *Society* of Christians, designed by their holy Religion to be purged from all *Leaven*, or every thing that could corrupt them ; and this constant Behaviour is represented under the Figure of a perpetual Feast, free from all Leaven, or Mixture, of Wickedness or wicked Men.” Agreeably to which *Hammond* gives the Words this Paraphrase : “ *Christ our Passover is sacrificed for us ;* do You therefore consecrate yourselves to the Service of *Christ*, by reforming all your sinful Courses, and by the Practice of all Christian Purity, as well as by holding fast the Truth which hath been deliver'd to you.” *Wells* is more particular : “ That is, *saye he*, Let us Christians in commemoration of the Death of *Christ* for our Sins, not only put away each from himself all sinful Practices, denoted by *Leaven* under the Law, and follow after sincere, pure and true Piety, denoted by *Unleavened Bread* ; but also let us put from our *Society* or *Church-Communion*” (not from the *Lord's Supper*, which he should have said, had he understood the Feast of That, as Dr. *Warren* does) “ every Vicious Immoral person, denoted likewise by *Leaven*

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under

under the Law, and retain among us, and count as Christians only Those, who are sincere or free from any Mixture of false and impious Doctrines, and honestly embrace the Truth of the Gospel." I have introduced this Parallel, to shew that the *Author* is not Singular in his Opinion, when he does not apply the Words in Debate to the *Sacrament* of the Lord's Supper; and that the *Doctor* dissents from other Learned Men as well as Him, when he so applies them.

But if I may speak as he does, "To give him a still farther Proof, how little He is to be depended on as a Guide and Instructor in the true Sense of Scripture;"* I shall be more particular in my Observations upon this. "What-
 " ever, *says he*, these Words, *Let us keep the*
 " *Feast*, mean, 'tis plain they are an Inference
 " from the foregoing; We are *therefore* to keep
 " the *Feast*, because *Christ our Passover is sa-*
 " *crificed for us.*" Upon which he concludes
 in this manner: "The *keeping the Feast* then
 " cannot possibly mean the constant Behaviour
 " of Christians, in a general Course of Purity
 " and Religion, because he had spoken of this
 " before," (in urging the *Corinthians* to purge
 out *the old Leaven, that they might be a new*
Lump) "and had argued for the Necessity of
 " it, from this Fact of our Lord's having been
 " *sacrificed for us*: For otherwise, *he says*,
 " the Apostle's Reasoning would stand thus.
 " ----Your constant Behaviour ought to be free
 " from all Corruption; because *Christ is sacri-*
 " *ficed*

“ *ficed for us : Therefore, Your constant Be-*
 “ *haviour ought to be free from all Corruption.*
 “ *Which is Tautology,*” or a senseless Repetition of the same thing.* Now if I can prove, that these Words of the *Apostle* are not an *Inference*, or *Conclusion* by way of Argument, (for that the *Doctor* means) from those foregoing ; but only an *Exhortation* to the Practice of the Duty before laid down, of which this is a Reason, *For even Christ our Passover is sacrificed for us :* Then it will follow, that *keeping the Feast* must mean, Not *preparing* ourselves for the Sacrament of the *Lord's Supper*, or partaking *worthily* of it ; but the Constant Behaviour of Christians, in a general Course of Purity and Religion : And so the *Tautology*, or senseless Repetition, will be, neither the *Apostle's*, nor the *Author's*, but the *Doctor's* own.

Perhaps, if it was read, *Christ our Passover is sacrificed for us*, [ἀγε ἐορτάζωμεν] *that we may keep the Feast*, that is, live a constant good Life, by the Motive of his having died for Sin, and his having *redeemed* us from the Punishment of it ; it would be, not only as agreeable to the Text, but also to the whole Tenor and Drift of Scripture : But to prove my Position, let us take the Context as it stands. *Purge out the Old Leaven, that Ye may be a New Lump, as Ye are Unleavened ;* or in other words, “Be an *holy Society* as You ought to be, according to the Nature and Design of our Religion, converted from Sin and walking in

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* Pag. 6, 7.

Newness of Life ; *for even Christ our Passover is sacrificed for us, or, hath suffered for this End, viz. To redeem us from all Iniquity. Wherefore, that we may not frustrate this End, I exhort you, Let us keep the Feast, or live according to our Duty, as the Jews did during Their Passover, (to which this is an Allusion) Not with the Old Leaven, nor with the Leaven of Malice and Wickedness, but with the Unleavened Bread of Sincerity and Truth."*

This is so plainly the Sense of the Passage, and the *Doctor* himself is so sensible of it, that he is not able to avoid confessing it to be the Duty of *all* Christians, " To keep themselves
 " *at all times* by a constant Course of Piety
 " from the Pollutions of Sin, because *Christ*
 " *our Passover is sacrificed for us* ; but, *à fortiori*, he would have it meant, that *especially*
 " for the *Sacrament* they should *prepare themselves* by greater Purity and stricter Watch-
 " fulness."* Whereas, in my humble Opinion, This by proving too much proves nothing. For certainly, since it is the Duty of all Christians to live *always* pure and holy, there can be no more Preparation *necessarily* and *absolutely* required for the *Lord's Supper*, than for approaching God in our *daily Services* of Thanksgiving and Prayer ; tho' every Man may *discreetly* use what Preparation he thinks proper. This I know is a Principle not according to the *Doctor's* Taste, who in his *Second Part* has told us,† " There is room to suppose, that in
 " the Primitive Times many joined in the
 " Prayers

* Pag. 8, 9.

† Pag. 95.

“ *Prayers* of the Church, who were *not* *suf-fer’d* to join in the *Communion*.” But to Him I shall confront the very Learned *Bingham*, who will be allow’d by All to have been *as good* a Judge, at least, of the Practice of *Antiquity*: And he tells us, *B. i. C. iv.* “ To join in *Prayers* and Participation of the *Eucharist*, were *then* Privileges of the *same* persons; and no one was qualified for the *Prayers* of the Church, that was not qualified for the *Communion*.”

But the *Doctor* has not yet done with the *Author*, upon this Head: For he having said, “ If at last these Words relate to the *Lord’s Supper*, they teach us, that we ought to partake of this, which is our *Paschal Feast*, with such sincere, untainted, honest Hearts as become Christians;” He artfully subjoins, “ And “ I therefore think, after what has been so “ largely urged by Me, in my *Second Part*, “ upon this Point, I may securely leave it with “ every intelligent Reader, Whether this *can* “ be done otherwise, than with *Penitence* for “ past Failures, and a *sincere Resolution* of “ Amendment for the future.”* By this insinuating to the Credulous and Unwary, that the *Author* had disavowed both *Repentance* and *Amendment* of Life. But I’ll venture to reprove, if not convince, him, out of his own Mouth. For, if this cannot *otherwise* be done, than with *Penitence* for past Failures and *Resolutions* of Amendment; it was certainly *impossible* the *Author* should mean, it could be done *otherwise*.

otherwise. And therefore, here is a plain Confession from the good *Doctor* himself, That the *Author* never did, nor in the Nature of things could possibly, intend, to exclude *Repentance* and *Resolutions* of Amendment, out of the Qualifications *requisite* for the Lord's Supper. Consequently, he has given me Occasion to retort and say, "I think I may securely leave it with every *impartial* Intelligent Reader," Whether all He has said against him upon this Head, be not pure Spite, Calumny and Invective: Not said for the sake of Truth, of which it is a direct Contradiction; but, to cast an Odium upon a Person, whom otherwise he knew not how to answer?

The next Thing which the *Doctor* is offended with, is, that the Author of the *Plain Account* does not think the Word *Altar* in the xiiith of the Epistle to the *Hebrews*, ought to be interpreted of the *Lord's Table*. "For this, *he says*, "the *Author* has been so sufficiently *chastised* " *already* by others, that he will give himself " no Trouble to correct him farther."* But tho' this is very Kind with respect to *Him*, yet why should he be so Cruel to expose *himself*? As he certainly does in saying, "That whether " the *Altar* here relates to the *Holy Table* or no; " yet the Action of eating and drinking Bread " and Wine *from the Holy Table* appears from " *this Passage*, to be as *certainly* the *Means* of " *Admission* to the Grace and Benefits of the " Christian Covenant, as the Partaking of the " *Jewish Altar*, was the Means of partaking
" of

* Pag. 10.

“ of the Benefits of Theirs.”* That is, Tho’ he allows *This Passage* to be disputable, as not knowing whether it refers to the Holy Table *or no*; yet the whole Doctrinal Effects of the Sacrament do *certainly* and *clearly* follow from, and are supported by, *this Passage*. Which is such a Method of Demonstration, as no body but himself would have taken; and would, I think, make any Writer but himself blush, for having taken it. But the Merit of the Blunder lies here: *viz.* That there *appears* from this *single* disputable Passage, what is not to be collected from *all* Holy Writ put together; that *Partaking* of the Lord’s Supper is the Means of *Admission* to the *Grace* and also to the *Benefits* of the *Christian Covenant*: Whereas the whole Tenor of the Gospel is, that there is no being *admitted* to Either thro’ *Jesus Christ*, but by the constant sincere Endeavours of a good Life. How have I *chastised him already* both in my *First* and *Second* Remarks, for this Want of Theology and Want of Sense?† And yet, he is not better’d by the Chastisement! But who can wonder at it? ’Tis his Way to lose himself, and then to wander from one Absurdity to another, without perceiving it, or knowing where he is.

The *Author* is again of Opinion, “ There is no Appearance that the long Discourse in the VIth Chapter of Saint *John* was understood in the very *first* Ages, to concern this Rite.” “ Now here, says the *Doctor*, You ought to have

* Pag. 11.

† Pag. 37, 38, 48, 52, 53.

“ have supported this Assertion with some
 “ kind of Proof, and shewn, that it was the
 “ undoubted Opinion of the *Ancients*, it ought
 “ not to be so understood. The Persons you
 “ undertake to instruct, had a Right to this.”
 And yet consistently with himself, he adds in
 the very next page, that he ought not to do it.
 “ It ill becomes you, *says he*, to take any Ad-
 “ vantage from what might or might not be
 “ the Sense of the Church in any Age of it
 “ since the Time of the *Apostles*; nay, ’tis really
 “ Unjust in you to endeavour to give Weight
 “ to your Interpretations of Scripture, from the
 “ supposed Judgment of the *Ancients*.”* Why
 so, for Heaven’s sake? And where can the
 Crime of it lie? He subjoins the Reason:
 “ Whose Authority you have before *so disdain-*
 “ *fully* rejected.” Now, not to conceal the
 Bottom of this Story, ’tis this: The *Author*
 has undeniably heretofore *preferred* the Word
 of God, to the Writings of any *Father* what-
 soever; which the Learned *Doctor* knows not
 how to distinguish from *rejecting* their Authori-
 ty.† An horrid Crime! Never to be forgiven.
 But what can we say to such an *Answerer* as
 this? With one Breath he tells his Adversary
 that he *ought* to quote the *Ancients* to support
 his Scheme, and that his Readers have a Right
 to expect it from him; and with the next, ’tis
Unjust in him so to do, and that no body would
 regard him if he did. In short, he’s a mere *Pro-*
teus; there is no fixing him to any thing, nor
 holding

* Pag. 14, 15, 16.

† See *Proposition* Vth and VIth of the *Plain Account*.

holding him in any Shape: Quote, or not quote, 'tis all one to Him: He has taken the pet, and the Author *shall be in the Wrong*, let what will happen. People in their Passion say and unsay, and will be answering every thing, whether it be answerable or no.

But to come to the Merits of the Cause. The *Author* goes on: "Whoever will seriously consider the Whole of this Discourse in St. *John*, will presently find it could not relate to a Duty, which was not then *instituted*, nor so much as *binted at* to his Disciples; but was indeed only a very high Figurative Representation, to the *Jews* then about him, of their Duty and Obligation to receive into their Hearts, and digest his whole Doctrine, as the Food and Life of their Souls."* This Explication (which I shall by and by shew, in a few Words, to be genuine, natural, and easy) the *Doctor* calls *Begging the Question*, and, a *Solecistical Argument*.†

Now that 'tis reasonable to believe, our Saviour did not treat of the Sacrament of *his Supper* in this place, because he had neither then *instituted it*, nor so much as *binted it* before to his Disciples; is to me evident, for the following Reasons.

For can it in the first place be thought, He would treat of so great a Mystery as *this Sacrament* is held to be, before a vague, promiscuous, confused Multitude of *Unbelievers*; whenas he chose to institute it afterwards before but a few of his Disciples, the *Twelve* only, and that in the greatest and most solemn Privacy? Can

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* Pag. 101. of the *Plain Account*.

† Pag. 17.

it, I say, he thought, He then entrusted This Doctrine to every body without Reserve ; which after that he cautiously entrusted with none but the *Apostles*, as a particular Mark of his Esteem and Friendship?

Again, Did the primitive *Fathers* who in the first Ages succeeded the *Apostles*, understand This Passage of the *Sacrament*, as Dr. *Warren* contends? Why then did They in all their Conduct about This Sacrament, contradict or go on against the Conduct of our Saviour himself, in this Discourse of His? 'Tis well known to every body that knows anything of *Ecclesiastical* Antiquities, that they were so far from laying this Doctrine before *Unbelievers*, that, for some Ages, they even concealed it from their *Catechumens*, till after Baptism, as thinking, till then it would only have been *exposing*, and not *explaining*, the Holy Mystery.* And therefore, I say, 'tis reasonable to believe, even from these Circumstances, that our Lord in his Discourse now debating, did not treat at all of His *Supper*, and, that the Disciples had not the least *Hint* of it, either before or then.

What was the real Purport and Meaning of our Lord's *Discourse*, lies, I think, in a very little Compass. Our *Fathers*, said the *Jews*, did eat *Manna* in the *Desert*, as 'tis written, He gave them *Bread* from Heaven to eat. Thus the Discourse is introduced: And hence our Saviour took Occasion to express *Faith* in Him and His Doctrine, by *eating* and *drinking*; and for that Reason often recurs to that Saying of Theirs, That
their

* See *Eingham's Orig. Eccles.*

their Fathers did eat Manna in the Wilderness. To which he returns, *Verily I say unto you, Moses gave you not that Bread from Heaven, strictly speaking; (it having fallen down out of the Air where it was formed, and not from Heaven, as the Vulgar speak) but my Father giveth you the True Bread from Heaven. For the Bread of GOD is that which cometh down from Heaven, and giveth Life unto the World.* This Expression having raised the Expectations of the People, of some *Miraculous Bread* he would give them, (for they had before demanded a *Sign* of him) they said with a kind of Eagerness, *Lord, evermore give us this Bread.* Then He, to undeceive them, and to clear up the whole Matter, replied: *I am that Bread of Life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst.* This I take to be the Key of the following Discourse, and the only thing that can let us into the Sense of it. Our Lord has thus explain'd Himself, and there is no opposing or contradicting *Him*. I shall therefore choose to put the parallel Passages in collateral Columns, that every one may at once perceive the Agreement of Sense between them.

Ver. 47. <i>Verily, Verily, I say unto you, He that believeth on me hath everlasting Life.</i>	Ver, 53, 54. <i>Verily, Verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink his Blood, Ye have no Life in you. Whoso</i>
<i>And, v. 40. I will raise him up at the last day.</i>	

N. B.----- *He that eateth my Flesh, and cometh to me shall never hunger, and he that believeth on me shall never thirst.* v. 35.

Ver. 48. *I am the Bread of Life.*

N. B.---- *My Father giveth you the True Bread from Heaven.* v. 32.

Ver. 49, 50, 51. *Your Fathers did eat Manna in the Wilderness, and are dead. This is the Bread that cometh down from Heaven; that a Man may eat thereof, and not die. I am the living Bread that came down from Heaven: If a Man eat of this Bread, he shall live for ever.*

Ver. 55, 56, 57. *For my Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by him; so he that eateth me, even he shall live by me.*

Ver. 58. *This is the Bread that came down from Heaven. Not as your Fathers did eat Manna, and are dead. He that eateth of This Bread, shall live for ever.*

Note, The same Expressions in the Close of both these Passages, shew, they were both designed of the same thing. The *Bread* in both of them is said to come down *from Heaven*: That *Bread* therefore is *One*, on which our *Everlasting*

ing Life depends. I would therefore ask here-upon, Is the Sacramental Bread, *the Bread that came down from Heaven?* No: 'Tis our Lord himself. Is That *the Bread, that giveth Life unto the World, that a Man may eat thereof and not die?* No: 'Tis our Lord himself. Is it *Eating of That*, by which *we shall never hunger and never thirst*, and by which *we shall live for ever?* No: 'Tis *Believing* on our Lord himself. This, *He* has declared, is the proper Food and Nourishment of our Souls. This Discourse then is not spoken of *eating* and *drinking* in the Supper of our Lord; but 'tis spoken by a Figure which the *Jews* themselves had given Birth to, of *believing* Him to be *the Christ* that should come, and His Doctrine the *True Word* of God. And that the Whole of it is nothing but canvassing and re-canvassing this Single Point, is plain from This: That when at the end of it his Disciples *murmur'd*, and thought it *an hard* incredible *Saying*, that he should *come down from Heaven*, and that *if they ate him*, they should *live by him*, even *for ever*; he at once silenced all their Disputings, by a Question, which shews the Discourse continued throughout upon the first Subject. *Doth this offend you? What and if you shall see the Son of Man ascend up where he was before?* That is, Then, sure! You will *believe in me*, and, *that I came down from Heaven*. That this is the most Easy and Natural Sense of the whole Discourse taken together, I dare appeal to any Man, that knows how to think and reason: And if it be most Easy, it is certainly most True: And if True, it overturns at once all the *seventy Pages* that

Dr. Warren

Dr. *Warren* has elaborately spent upon it, and every Doctrine that he has advanced therein, against that of the Author of the *Plain Account*.

And that 'tis more Easy and Natural than the other *Hypothesis*, of its relating to the Sacrament of the *Lord's Supper*; I am in a great measure convinced, from the long tedious Dissertation which the *Doctor* has used to prove the contrary, and yet has unfortunately clear'd it in no one particular.

After he has observed, how the *Author* supports his Opinion;* he comes at last to establish his *Own*, and questions not but to convince the whole World of the *Truth* of it.† 1. He says, "If His is not the Doctrine of our Lord's Discourse, St. *John* has not once mention'd This Sacrament throughout his Gospel."‡ I answer: That may possibly be, and not without reason. He wrote his Gospel, 'tis universally agreed, to supply what the other *Evangelists* were wanting in; and they were all full upon the Lord's Supper: Therefore, he had no Occasion to mention it. 2. "It seems, that since Our Lord did not explain the *Institution* at the time, nor the *Apostles* ask'd any Question about it; therefore, they had before that been instructed in its Doctrine."|| 'Tis more likely, its Doctrine was at the Time of its Institution, so plain, easy, and simple, that He had no Occasion to explain it, nor They to demand an Explication. 3. "Our Lord has, in the beginning of this Discourse, made a distinction, which he preserves throughout, between *Faith*"
"in

* Pag. 19, 20, &c. † Pag. 39. ‡ Pag. 43. || Pag. 49.

“ in Him and his Doctrines, and the *Meat* (his
 “ *Flesh and Blood*) *which endures to eternal Life* ;
 “ and consequently, something different from
 “ *Faith* must be meant by his *Flesh and Blood*.” ||
 Certainly. For our Lord has made a Distinction,
he says, between them, in the beginning ; and
 therefore they cannot but differ. Here the *Doc-*
tor nodded, till he forgot himself ; for *Faith* does
 not answer to *Meat*, but to *Eating* : And he
 has therefore said a great many trifling things
 upon this Head to no manner of Purpose. 4. “ If
 “ *eating* the *Flesh* and *drinking* the *Blood* of
 “ *Christ*, signify in this Discourse *Faith* only,
 “ then these Phrases must signify the same in
 “ every Part of it ; but at the 51st *Verse* 'tis
 “ said, *The Bread that I will give is my Flesh*,
 “ *which I will give for the Life of the World*,
 “ by which must be meant either his *Real* or
 “ *Sacramental Flesh*.†” His *Real Flesh*, no
 doubt. But how does this hinder, but *Eating*
his Flesh may signify *Believing* ? The *Flesh* that
 he gave *for the Life of the World*, imports the
 Doctrine of Redemption thro' his Blood, which
 is *the Bread of Life*, the Food of our Souls, if we
 truly *believe* in it. 5. “ 'Tis arbitrary, to insist
 “ upon taking all the Phrases in a figurative
 “ Sense only ; when there can be no Example
 “ brought of any Teacher of Philosophy or Re-
 “ ligion, who ever called His Doctrines *his own*
 “ *Flesh and Blood*‡.” But what is this to the pur-
 pose, if Our Teacher, who *came down from Hea-*
ven, has so call'd His, and warranted us to call
 them so too ? *It is the Spirit that quickeneth, the*
Flesh profiteth nothing. 6. “ If these Expressions are
 “ to

“ to be understood in so harsh a Sense, who can
 “ account for our Lord’s Conduct, in convey-
 “ ing his Instructions in such a manner; for his
 “ Auditors were offended at them*.” So they
 were at many other of his Expressions, and yet
 he was not always careful to make them Easy.
 But *here* he at first explain’d himself; and if
 They afterwards mistook him, like Dr. *Warren*,
 who must account for it? 7. “ The Identity of
 “ the Meaning of the Words *here*, and in the
 “ Institution of the Lord’s Supper, should na-
 “ turally induce us to believe, He speaks of the
 “ same thing.† This is a grand Mistake! The
 Meaning of the Words is very different. *This*
Bread is my Body: Eat this Bread; is easy and
 natural. But, *My Flesh is Meat indeed: Eat my*
Flesh; is harsh and unnatural, and can be un-
 derstood in no Sense but the Figurative. Yet
 I remember, the *Doctor* honestly own’d before,
 “ Tho’ he had turn’d these Words every way,
 “ and consider’d them well and thoroughly, as
 “ He thought, he could see *no Difference*.‡”
 What a Pity ’tis, that *so good* a Controversist
 should have *no better* Head for Distinction!

These are his Arguments and Demonstra-
 tions, by which he profess’d, “ He did not
 “ despair to convince every *Impartial* Reader,
 “ that this Passage does not only relate to the
 “ present Subject; but that it is the *most Noble*
 “ Proof of His Doctrine, as well as of the
 “ Falseness of the other Scheme.”|| And, let
 the *Impartial* judge.

What now could induce a Man to be so
 strangely *bigotted* to this Notion, and run into
 so

* Pag. 60.

† Pag. 62.

‡ Pag. 21.

|| Pag. 39.

so many *Impertinencies* to maintain it? It is, because he is sensible, if he gives up this *Chapter*, there is an End at once of his favourite Doctrine, "That the Benefits of *Christ's* Death, that is, the *Pardon of Sin* and *Eternal Life*, are convey'd by the *Lord's Supper* to the Worthy Receivers." For there is nothing looks like it in all Holy Writ, but this one Text: *Whoſo eateth my Fleſh and drinketh my Blood, hath Eternal Life.* And if this *Eating* and *Drinking* be to be understood of True *Faith* only, with its unavoidable subsequent Good *Practice*; then nothing leſs than a *Conſtant Courſe* of good Living, is ſufficient for This: Whereas he teaches, "That we are *nouriſhed to everlaſting Life*, by God's Spirit giving Virtue and Energy to what we *eat* and *drink* as *Chriſt's* Body and Blood in the *Sacrament*."* That is, The very Elements themſelves, by a kind of Miraculous Power, convey *Eternal Life* to us. He ſays indeed afterwards, "That not only a preſent *Attention* is needful for a beneficial Diſcharge of this Duty, but a diligent *Examination* of the Heart, and a due *Preparation* of Life, join'd with a true and lively Faith;" and then aſks, "If theſe *Diſpoſitions* are firſt acquired, Where is the Abſurdity to ſuppoſe, 'Tis the Doctrine of *this Paſſage*, that all muſt be made effectual for ſecuring a Title to *Eternal Life* by eating the Fleſh of *Chriſt* and drinking his Blood in the *Sacrament*?"† I anſwer, There is a double Abſurdity in the Suppoſition: And ſince the *Doctor* does not ſee it, (for he cannot ſee

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* Pag. 72.

† Pag. 76.

every thing) I'll be so friendly as to shew him where it lies.

'Tis first an Absurdity to suppose this the Doctrine of the Passage now treated of, except he had first proved, that the Passage does incontrovertibly relate to the Sacrament of the *Lord's Supper*, which he has not done; not, merely because I have shewn the Weakness and Insufficiency of his *pretended* Arguments, but, because after he has done with them, he has still left the Matter *in hypothesis*. “*IF* the Lord's Supper, *says he*, be here directed.*” And again, “Upon *Supposition*, of its being the Design of “our Saviour” (which also he should have proved, and has not) “to set forth the Necessity of a Duty afterwards to be instituted “in Remembrance of his Body and Blood; “he *could have devised* no Expression, or Manner of Speech, more plain and distinct than “this.”† What our Saviour *could have done*, is I think more than he knows. But this I am certain of, That if he himself would have it thought, he has *clearly proved* the Point; he is manifestly in the wrong, to *suppose* That which he should have *asserted*. This proves to Me, that after all his Reasonings he is not thoroughly convinced himself; and yet, Good Man! he goes about to convince others. Is any thing more Unreasonable, or more Ridiculous?

In the next place 'tis an Absurdity, to suppose this the Doctrine of the Passage, because it is contrary to the whole Design and Tendence of

* Pag. 64.

† Pag. 65.

of our Religion, which is to make us *constantly* and *uniformly* Holy. But if a Man, merely by a *diligent Examination* of his Heart, and a *due Preparation* for the Sacrament, together with a *lively Faith*, and a *present Attention* at it, shall be intitled to *Eternal Life*, by receiving the Sacrament of the *Lord's Supper*; then, there is no Need to acquire an *Habit of Virtue* (which all These things do not amount to) for this End: The trifling Grimace of a *Week's* Preparation is sufficient. How must this Doctrine lull Men into a Lethargy of Sin, and a continual Course of Immorality; when they may secure their Salvation, by such an *Easy Penance*? This very thing alone is enough to shew, that the Text abovementioned, of *Having Eternal Life, by eating the Flesh and drinking the Blood of the Son of Man*, cannot relate to the Lord's Supper: 'Tis so repugnant to plain Sense, and to the Tenor of the Bible. There is (to Me) no Doctrine of *Popery* more pernicious than this: Nay, as the *Doctor* has truly said of Transubstantiation, " This is, in
 " my Opinion, as certainly *False*, as we can
 " be sure that any thing else is *True*."* And therefore I leave it with him, as it is, to make his Best of it.

The Author of the *Plain Account* goes on to affirm, " That the Essence of this Duty (of partaking of Bread and Wine in the Lord's Supper) consists in the *Remembrance of Christ*." To which Dr. *Warren* replies: " The *Essence*
 " of a thing, is another word for the *Nature*
 N 2 " of

* Pag. 67.

“ of it ; and That in which the *Essence* of any
 “ thing consists, is what *defines* the thing, and
 “ *distinguishes* it from all others of a different
 “ Species.”* I grant it : And let this be the
Criterion, in the present Case. But the *Doctor*,
 who often writes before he thinks, mistakes the
Performance of this Duty for its *Nature* or *Es-*
sence ; as if *Partaking* of the Lord’s Supper,
 was the *Essence* of Partaking : And then lays
 his *Own* Blunder upon the *Author*, and runs
 away with it in this *volatile* manner. “ If, says
 “ he, it be True, that the *Performance* of this
 “ Duty is the *Remembrance* of Christ ;” that
 is, If *eating* and *drinking* in Remembrance of
 him be *remembering* : “ Then convertibly, the
 “ *Remembrance* of Christ is the *Performance*
 “ of this Duty ;” that is, *remembering* Christ
 only is *eating* and *drinking* in Remembrance
 of him. From which he logically draws this
 Conclusion : “ Consequently, Whoever remem-
 “ bers Christ in his own Closet, apart from
 “ every *Assembly* of Christians, without *Priest*,
 “ without *Consecration*, and even without the
 “ *Participation* of Bread and Wine, does there-
 “ by perform the *Whole* of this Duty.†” Here’s
 Demonstration in Perfection ! And such Rea-
 soning as no other Man, of the *best* Abilities,
 could have deduced from the *Author*’s Position,
viz. “ That the *Essence* of partaking of the
Lord’s Supper, consists in the *Remembrance* of
Christ :” And this too, after he himself had
 told us, “ That the *Essence* of a thing is That
 “ which *defines* and *distinguishes* it from all
 “ others

* Pag. 83.

† Pag. 83, 84.

“ others of a different Species.” For I would here demand, Does not Eating and Drinking Bread and Wine *in Remembrance of Christ*, define and distinguish *That* Action from all other Eating and Drinking whatsoever? The *Essence* then of the Duty consists *in the Remembrance of Christ*, which alone *distinguishes* it. A Man may *eat* and *drink* in his Closet, and he may *remember Christ* in his Closet; but that which constitutes *This* Sacrament, is *eating* and *drinking* Bread and Wine, *religiously set apart* for that purpose, *in Remembrance of Christ*; whether in his *Closet* with a few, or in a larger *Assembly* of Christians. This is so plain, that (borrowing his own Words) I will suppose his Denying *the Remembrance of Christ* to be the *Essence* of *This* Duty, “ to be no other than
“ the Effect of Inconsideration; and shall
“ therefore make no other use of it, than to
“ advertise his Readers, not to ascribe too much
“ to the Skill and Accuracy of their Instru-
“ ctor.*”

But he proceeds: “ You said before, that the
“ End for which our Lord instituted this Duty,
“ was the *Remembrance* of Himself.† What?
“ Is the *Essence* of a Duty, and the *End* for
“ which that Duty was instituted, the self-
“ same Thing?‡” Certainly they are: If, according to the Definition before agreed upon, *It* (the End) be That which defines and *distinguishes* it. “ Why, at this rate, The *Wor-ship* of God, which is The *Duty*, and, The
“ *Glory*

* Pag. 85.

† See Pag. 23. of the *Plain Account*.

‡ Pag. 86.

“ *Glory of God*, which is the *End* of that Duty, are the self-same Thing.” Not so neither : My dear Friend ! For you have changed the Terms, and by that Means lost the Argument. If the *Doctor’s* Spirits were not so high, nor his Wit so very flowing, he would see things better. But does he (think ye) in his great Sagacity, perceive no Difference between a *Duty* and the *Essence of a Duty* ? Had he said : “ At this rate then, The *Essence* of Divine Worship, and, The *Glory of God* which is the *End* of that Worship, are the self-same Thing ;” he had argued truly, and at the same time had agreed with his *Author*. But instead of this he gallops off with his Error, and tumbles headlong into an unseen Absurdity. “ The Truth, says *he*, after all is, The *Remembrance of Christ* “ is neither the *End* nor the *Essence* of this Duty, but only an *essential Part* thereof.”* Whenas, I doubt, the *Truth after all* is, That *He* understands, neither the one, nor the other. At least it appears so, from the Instance before us. For, what is it, that *defines* and *distinguishes* a religious Action, as an Act of *True Worship* ; but, its being done to the *Glory of God* ? The *Glory of God* then, is both the *End*, and the *Essence* of Divine Worship ; as it is the *Reason* of its Appointment, and Worship *without it* nothing but Hypocrisy.

For many Pages from hence of the *Doctor’s Answer*, there is nothing but Railing at the *Author* for his attempting to accommodate His Doctrine to the *Communion-Office* ; which yet he

* Pag. 89.

he had certainly as much Right to do, as the *Doctor* to contradict him in doing it. But “ as
 “ to any particular Points of Doctrine relating
 “ thereunto, as, *he says*, they have been al-
 “ ready examined, or will fall more naturally
 “ under Consideration, when they come again
 “ in his Way,*” I shall defer my Notice of
 them; and at present attend him to something
 of *another* kind, which he thinks deserves to be
immediately and *distinctly* considered. It is, as
 He calls it, the *Instruction* which the *Apostle*
 has given, or rather it is a *Prayer* which he has
 drawn up to direct, the *Communicants*, how to
 employ their Thoughts whilst others are com-
 municating.

On this He says to the Author of the *Plain
 Account*, “ From the Beginning to the End of
 “ these Instructions, You require your Disciples
 “ to excite no other Act of *Faith*, but that of
 “ Believing *Christ* to be sent of God, as our *Ma-
 ster* and *Instructor*; and you direct them,
 “ not to express their Sense of God’s Love to
 “ Mankind, for any Instances in the Redem-
 “ ption of the World *by his Son*, but his sending
 “ him to enliven and to strengthen our sincere
 “ Endeavours, by his *Excellent Doctrine* and
 “ his *Holy Example*, to know and practise his
 “ Commandments. This, *says he*, I affirm
 “ to be the Amount of all your Instructions,
 “ upon this Head: And this indeed I take to
 “ be, the Whole of a *Socinian’s Creed*, as to
 “ the Point before us.”†

Now

* Pag. 100.

† Pag. 102.

Now here I think I may truly remark, That it is *absolutely Unjust* to charge the *Author* with *Socinianism*, only because he has not said every thing that he might have said in these Instructions, supposing that were the Case; if he has in any other place of his *Book*, used any Expression which does plainly imply his Belief of the Merits and Satisfaction of our Saviour *Jesus Christ*, or even in the *Prayers* annex'd to his Book: And in them I have already shewn in my *first* Remarks, that there are Expressions as Strong for it, as any used by the Church of *England*, or in the *Scriptures* themselves; to which at present I appeal in favor of the *Author*, and also refer the Reader.*

But if This of *Dr. Warren's* is not, as *he* affirms, the *whole Amount* of these Instructions, but he has apparently concealed from the Reader, or purposely overlook'd, many Particulars, in which *Redemption thro' the Blood of Christ*, is both acknowledged and taught; then this Representation of the Case which he has given, being actually *False*, is still *more flagrantly Unjust*, and he ought to be look'd upon for ever after as a Man of no Credit, Charity, or Conscience, unless He publicly and penitently recants so *flagitious* and *vile* a Calumny. And this I call upon him to do, as he is a Christian, and a Brother, and must hereafter answer for it at the Day of Judgment.

For, besides the *Author* having set forth *Jesus Christ* as our *Master* and *Instructor*, who by his excellent *Doctrines* and holy *Example* has
taught

* Pag. 10, 11.

taught us the Way of Life; he has also in that very place confess'd him to be our *Saviour* and *Redeemer* in the Manner following. "I offer up, O GOD, my sincerest Thanks, for All that He (*Christ*) *did* and *suffered* for us; and praise Thee for all the Benefits *design'd* for and *promised* to us, from his *Life*, his *Death*, and his *Resurrection* from the Dead, by which He was *truly demonstrated* to be Thy Son."* Is this expressing *no Sense* of GOD's Love to Mankind in his Son, but *only* for his *Doctrine* and *Example*? Does not he here praise GOD for All *Christ did* and *suffered* for us, and for every Benefit of his *Life*, *Death*, and *Resurrection*? And moreover, he acknowledges Him to be *truly demonstrated* to be *the Son* of GOD; whereas *Socinus* held him to be so only by *Office*, and not in *Reality*. Again, "I have learned from the Holiness of thy Nature, and thy Son's express Declarations in his Gospel, not to expect either *Pardon thro' Him*, or *any Benefit from Him*, but upon the Terms proposed in his Gospel."† Give me leave to enquire here, Whether *Pardon thro' Jesus Christ* is to be expected from His dying only as an *Example* of Patience, Humility, and Resignation? And if not, Whether the *Merits* and *Satisfaction* of the *Sacrifice* of his Death, are not plainly included in that Expression? Nay, Whether Dr. *Warren* himself does not allow it, when he calls the *Pardon of Sin* one of the Benefits of *Christ's Death*?|| Again he adds, "Let the Consideration of thy Mercy proposed to the World by *Jesus Christ*, move me to so constant
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* Pag. 123. of the *Plain Account*.

† Ibid.

|| Pag. 170.

and *uniform* an Obedience, as may *entitle* me to all the Benefits promised to his sincere Followers, by Him whose Death I have now commemorated: In *his Name*, and as *his Disciple*, I implore thy *Pardon*, and intreat thy *Favor*.* Pray, what is asking *Pardon* in *Christ's* Name, but owning Redemption thro' Him, and on no other foot whatsoever? And how is *Mercy* proposed to us in *Jesus Christ*, but thro' the Merit of his Death and Passion, and our firm Belief in it? Finally he concludes, "Direct and assist me in all my Endeavours, and lead me thro' this World of Trials and Temptations, to the Possession of that Extraordinary *Happiness*, which thou hast prepared for those that truly love and obey Thee, thro' thy Son *Jesus Christ* our Blessed *Lord* and *Saviour*.† What? Are *Lord* and *Saviour*, Words only equivalent to *Master* and *Instructor*? Were they ever so understood, or can they be so explained? And, what is that *Extraordinary Happiness* prepared for us through *Jesus Christ*, but a blessed State of *Eternal Life*? And was not This purchased by *his Blood*? Was it ever thought to be prepared for us *through him*, by any other Means? Here then are repeated Undeniable Instances of the *Author's* Faith and Acknowledgment of our Redemption by *Jesus Christ*: And certainly, He that so frequently and fully confesses This, cannot be blackened with the Heretical Tenets of *Socinianism*, but by the greatest Malice and Injustice. After this, sure! Dr. *Warren* must stand confounded with a Sense of his own Negligence at least, if he

* Pag. 124. and † Pag. 125. of the *Plain Account*.

he let these things pass without Observation; or with the Guilt and Corruption of his Own Heart, if he attended to These particulars, and yet asserted so presumptuously against them. The best can be said is, He must either be very Unperceiving, or extremely Depraved. The Dilemma is delicate; but he may disentangle himself, on which Side he pleases.

But perhaps the real Ground of his Misrepresentation, was this: His *not considering* the Design of the *Author* in this *Prayer* of His, for the Use of the *Communicants*. They are supposed to have had already their Thoughts exercised on the Points of *Faith* relating to the *Sacrament*, and to have given Thanks for the same in the *Office* of the Church: And now being a little retired from That, the *Author* immediately takes the most suitable Method, to excite their future Practice of Piety and Virtue. He puts them in mind, "That they have voluntarily professed themselves *Christ's* Disciples, and have thereby acknowledged their strict Obligation to perform the Known Will of God in all things; and thence proceeds to bless and praise God for such Branches of his *Love* to Mankind in *Jesus Christ*, as chiefly tend to this End: But yet not forgetting all the Benefits of his Life, Death and Resurrection; tho' indeed without enumerating them, which would have been too much for so short a Compass." This is the *Author's* Scheme. And is it now to any Man of Thought and Sense, the less Fit, or the less Perfect, for not running over every thing, which had been just

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inculcated

inculcated in the Office of *Communion*? No: But by far more Proper, as well as more Neat and Beautiful. The *Doctor* indeed in his Warmth of Zeal may see more in tedious Harangues, and Multiplicity of Words, than other People are aware of: But certainly in the Divine Presence, the most Rational and Christian Rule is, That our Thoughts be *just* and our Words *few*.

The next Quarrel he picks (for nothing pleases him) is with the *Author* for saying, "The personal Appropriation of the *Bread* and *Wine* to the serious and religious *Remembrance* of *Christ's* Body and Blood, is That which *alone* can make This Rite of any Benefit to a Believer, by making it acceptable to God. It is, *he says*, a sort of *Consecration* of them to himself, which is the Duty of *every* Communicant; and without which all *other* Consecrations, that have gone before, will do him no Service at all. It is He, *alone*, who must by his *own* inward Thought, and Application of Mind, make *This* Bread and *This* Wine different to himself, [he means, as to *Effect* and *Virtue*] from Bread and Wine taken at a common Meal." Now the Truth of this, the *Doctor* does not pretend to deny; but by diving cunningly into the Heart of the *Author*, he discovers that he has ill Designs before him, and intends, "by abusing
 " the Term *Consecration*, to lessen the Virtue
 " and Necessity of *that* Action, which is right-
 " ly, anciently and universally distinguish'd by
 " that Word*." Where, in my Opinion, any
 Good-

* Pag. 112.

Good-natured Charitable *Person*, or an Expert Judicious *Divine*, would rather have said: His Design was, to set that ancient Word *Consecration* in its proper Light, that no more may be ascribed to it than it has a Right to claim. For after all, What is the *Consecration*, according to the Office of *our Church*, or any *other*, (except he betakes himself to the Church of *Rome*) of the Person *ministring*; but *religiously* setting apart *Bread and Wine*, in order to represent the *Body and Blood of Christ*? There is no Expression in the whole *Prayer of Consecration*, that intimates any *certain Grace* or *extraordinary Virtue* to be convey'd thereby to the Elements, by which they operate on the Souls of Men. The *Author* therefore, pretending to be no Wiser than the Church has been, has ascribed *none* to it; but says, the Effectiveness of the *Sacrament* is owing wholly to the *inward Thought* and *mental Application* of the Receiver. And certainly, it is True Divinity to teach Men, not to trust to the Prayers of others for Salvation, but to the Purity of their own Hearts. Dr. *Warren* is indeed of another Opinion; and has therefore told us, *pag.* 10. of his *Second Part*, "That by a solemn Invocation of the Divine Blessing," that is, by the *Consecration* of the *Priest*, "the Bread and Wine are made the Body and Blood of *Christ*:" And hence I suppose it is, that he farther maintains, "We are nourish'd to eternal Life, by God's Spirit giving Virtue and Energy to what we eat and drink *as Christ's Body and Blood* in the Sacrament.*" But this looks so near

* *Pag.* 72.

near akin to *Popery*, that I profess I know not how to distinguish the one from the other.

But besides this oblique Insinuation which he has discovered in the *Author* against the *Consecration*, he seconds it with another of more fatal Consequence. It is, "That the *Author* plainly
 " supposes Every *Communicant* to be a sufficient
 " *Priest* for himself.†" And what Man of any Thought, or Conscience, but must think this the Worse of the Two? Because, the other agreed only with the Doctrine of the *Church*, but this (unluckily) with the express Words of *Scripture*. Does not St. *Peter* say, speaking of All Christians, *Ye are an Holy Priesthood to offer up Spiritual Sacrifices, Acceptable to GOD by Jesus Christ?*‡ And St. *Paul* I think something like it: *I beseech you, Brethren, by the Mercies of GOD, that ye present your Bodies* [the *Communion-Office* says, speaking of All, "We offer up ourselves, our Souls and Bodies"] *a living Sacrifice, Holy and Acceptable to GOD, which is your reasonable Service.*|| And pray what is it the *Author* of the *Plain Account* has said, "But that every Christian, if he would have the Lord's Supper of any Effect for himself, must offer up his own inward Thoughts, and personally appropriate the Bread and Wine to a serious and religious Remembrance of the Body and Blood of *Christ?*" Will the *Doctor* say, this cannot be done, without wresting the Office of *Consecrator*, or *Priest*, out of the *Minister's* hands? He might as well aver, the Congregation, in Virtue of their *Spiritual Priesthood*, can neither offer up

† Pag. 116.

‡ 1 Pet. ii. 5.

|| Rom. xii. 1.

up Prayers nor Praises to GOD, without destroying the Notion of a *Pastor*, to *preside over*, to *guide*, and *lead* them. “ To such Absurdities are
 “ Men led, when in confidence of their own
 “ Abilities, they despise the Authority and
 “ Judgment of all past Ages,” *even of the Scriptures themselves*, “ and first *form* their Schemes,
 “ and then *seek out* for Arguments to support
 “ them.”*

Having spent *eight and twenty* Pages on the following Text, 1 Cor. xii. 13. viz. *For, by one Spirit we have been all baptized into one Body, ---and have been all made to drink into one Spirit*; which the *Author* is of opinion ought Not to be interpreted of receiving any *particular Benefits* of the *Spirit* by the Lord's Supper, but of the *extraordinary Gifts* of the *Spirit* poured out upon the Church in Those days; the *Doctor* hopes, “ he shall be *excused* for having
 “ taken so much of the Reader's time in order
 “ to make This *fallacious* Treatment of the *Apo-*
 “ *stle's* Argument as evident as possible :” And then adds, “ But tho' I may have *tired* the
 “ Reader, I'm certain I have gained my Point.”† Let others *excuse* him if they can : But for my part, I cannot think a Man is to be *excused*, merely because he himself imagines it. He has *gained his Point* ! By what Means, I beg of you ? If he means he has *tired his Reader*, I grant the Fact : But if he would have the Reader think he has *proved any thing* against the *Author's* Doctrine, he is wretchedly mistaken. For no Reader, of *any* Perception, can be of that Opinion.

* Pag. 117.

† Pag. 144, 5.

nion. Does not the Tediouſneſs of his Explanation, ſhew him puzzled and perplexed? Had he not wandered in Obſcurity, no doubt he had been more concise and clear.

Probably, This, *By one Spirit have we been All baptized into one Body*, is not to be underſtood of the *Sacrament* of Baptiſm, but of Baptiſm by the *Holy Ghoſt*. This is a Phraſe familiar in the Goſpels, and our Lord has particularly diſtinguiſh'd between *Water-Baptiſm* and that of the *Spirit*. *John truly baptized with Water, but Ye ſhall be baptized with the Holy Ghoſt, not many days hence.** Now what was That Baptiſm by the *Holy Ghoſt*, but Their being endowed with the Extraordinary and Miraculous *Gifts*? So St. Peter afterwards: *As I began to ſpeak, the Holy Ghoſt fell on Them, (the Gentiles) as on Us at the beginning. Then remembered I the Word of the Lord, how that He ſaid, John indeed baptized with Water, but Ye ſhall be baptized with the Holy Ghoſt.†* And my Life for yours, there is no other Baptiſm, but of *this* ſort, *by the Spirit*, mentioned throughout the Scriptures. If then the Word [*ἐβαπτίσθημεν*] *We have been baptized*, in the firſt part of the Verſe, is to be underſtood figuratively, ſo is that [*ἐποτίσθημεν*] *We have been made to drink*, or, *It has been given us to drink*, (alluding to That of the Prophet, *I will pour out my Spirit upon All fleſh*) in the latter part, to be underſtood alſo; without either the one or the other of them relating to the *Sacraments*. And this ſhews the plain Senſe of the
Univerſality

* Acts i. 5.

† Acts xi. 15, 16.

Universality here express'd, (*We ALL*) which Dr. Warren has taken some pains with to wrest from its proper Meaning.* *By one Spirit, we have been All baptized into one Body*: That is, *We all*, whether *Sons* or *Daughters*, *Servants* or *Maidens*, *Young men* or *Old*;† *We all*, whether *Jews* or *Gentiles*, *bond* or *free*,‡ who have received the Extraordinary Gifts of the *Spirit* before mentioned, having received them from *that one and the self-same Spirit*, are *One Body*; and therefore, ought to employ them for the Good of the Whole. This to Me is Easy and Natural; it makes the *Chapter* one consistent Discourse; and frees it from that Embarras, with which the *Doctor's* Interpretation, applying it to the *Sacraments*, seems to encumber it. Indeed it differs also from the *Author's* in the Manner of Explication, but in the Result of Argument it is the same; as it shews [οἱ καρποὶ τοῦ πνεύματος] *the Fruits of the Spirit* are not here meant, but [τὰ χαρίσματα] *the extraordinary and uncommon Favors* only. And now I think I shall be allowed to reply in the *Doctor's* words, (which I am always fond of making use of, when I can) “That I may securely conclude, they who
 “ explain it to the Sense of there being a *true* and
 “ *effectual* Influence of the Spirit of God upon
 “ Christians, in the use of both Ordinances,
 “ *Baptism* and the *Lord's Supper*; do it in a
 “ *thorough Disagreement* “ with the obvious and
 “ most natural Construction of the *Words* in
 “ hand, with the Scope and Design of the
 “ *whole Chapter*, and with the Plain Purport of
 P “ the

“ the Argument contained in the *Passage* itself.” ||

He now comes to flatter himself, “ that many of the first distinction for Learning and Judgment are of his opinion, that the *Communion* of the Body and Blood of *Christ* in His Supper gives the Faithful a *Title* to a Share in the *Benefits* of his Sufferings; and thinks, he may safely trust with the Reader, what he has at large offer’d in the Close of his *First Part*, in support of *This* Notion*.” Whenas, what he has *there* offer’d is not in Support of *this* Notion, but of one quite different. Tho’ supposing This *were* the Notion, I think no Man of any rank for Learning and Judgment, could come into it; who considers *This Sacrament* in the Style of *Our Church*, as a *Means of Grace* only, or as a *necessary* Help in the Way of *Salvation* for the spurring us on to the Practice of a sincere and constant Virtue: For in this Sense, it can give us no *Title* to the Benefits of *Christ’s* Sufferings. That is only to be gain’d, by our Perseverance in Well-doing.

What he maintains in the Close of his *First Part*, is, “ That all who duly partake of the Lord’s Supper, are *admitted* (not merely *entitled*) to a Share in the Expiations and Benefits of *Christ’s* Death.” That is, they are *then* and *thereby* actually *put into possession* of the Pardon of Sin and Everlasting Life. And that This is still his Sense and Meaning, however for Want of distinct Ideas he may jumble his Expressions, is plain from what he says in this
Third

Third Part, within a Page or two. “ The
 “ Question, *says he*, is, Whether the Pardon of
 “ past Sins is *assured* and *convey'd* to worthy
 “ Communicants in the *Lord's Supper*: You
 “ stake the Truth of the Gospel upon it, that
 “ the Pardon of Sin is *not* so assured and con-
 “ vey'd.” * Here then lies the whole Merit and
 Strength of the Controversy: “ The *Doctor* says
 the *Pardon of Sin*, and consequently *Eternal*
Life, is actually *conveyed* by partaking of the
Lord's Supper; and the *Author* avers it is *not*,
 if there be any Truth in the Gospel.” The De-
 cision, I think, is plain and easy, by this fami-
 liar Question: Can a Man relapse into Sin, and
 fall off from Mercy, after he has once partaken
 of the *Holy Supper*? Certainly he may: And
 all the World allows it. But consider, *Pardon*
of Sin and *Eternal Life* are an *endless* Possession;
 and according to the Gospel, there is no Losing
 it when once obtained. Therefore, *Pardon of*
Sin and *Eternal Life*, which are the *Benefits* of
Christ's Death, are not *convey'd*, nor are Men
admitted to them, by *receiving* the Sacrament;
 because after That, they may be *lost* again. This
 Argument is conclusive. But I had before shewn
 the Weakness of His, by one at the Close of
 my *First* Remarks*; which it is not in his
 power to *refute*, or even to *contradict*, if he knows
 how to distinguish any thing: And again in my
Second Remarks, pag. 52, 53. still more plainly
 and incontrovertibly; which I shall recommend
 to the Revival of the *learned* and *judicious* Reader,
 without being tedious by the Dulness of Repe-
 tition.

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* Pag. 152.

* Pag. 37, 38.

The *Doctor* is not a little *piqued*, that the *Author* should have the Assurance to bring *the Church* in for a Voucher of his Opinion, and presume to affirm, “ That in our *Public Office* it is not supposed, that the worthy Partaking of the *Lord's Supper*, does itself operate this *Forgiveness* or *Pardon* spoken of;” for which he gives *this Reason*, “ Because *after the Administration* of the Sacrament, 'tis made part of a Prayer to God, that they who have partaken of it *may obtain*” (that is, may *thereafter* obtain) “ Remission of their Sins, and all other Benefits of Christ's Passion.”---“ Now I would “ fain know, says the *Doctor*, how this Petition could be placed *more suitably* than just “ where it is? * ” Which is a Question, I profess, I know not how to answer. For I do think, It could not be *more suitably placed*, to establish the *Author's* Doctrine, and to overturn his *Own*. Certainly, if it be Necessary or Proper, as *Our Church* thinks, to pray, that the Communicants *after partaking* may obtain *Remission of their Sins* and *all other Benefits of Christ's Passion*; 'tis the Sense of the *Church*, that they have not obtained them *by partaking*: For it would hardly be *Good Sense*, still to pray for them, if they had. I say, if they had been just then *convey'd*, as Dr. *Warren* loves to speak; to what purpose could it be, to desire they should be *convey'd again*? Does not this sufficiently shew, that the *Church* means one thing and *He* another? And that consequently, She is on the *Author's* side and not on *His*? This is so evident

* Pag. 154.

dent and undeniable, that All he does or can bring afterwards, to shew what the Sense of the Church is, or that it is not with the *Author* upon this Head, must to any considering Man appear weak, fallacious, and ill-grounded: For 'tis certain, the Church is too Knowing, and too Consistent, to contradict herself.

The *Author* having said, " That they who affirm this *Communion* to be the actual Partaking of all the Benefits of *Christ's* Body broken and Blood shed, do not only put *That* upon one single *Act* of religious Obedience; which is, by our Lord, made to depend upon the whole *System* of all Virtues united: But it has this peculiar Absurdity in it also, that in This Rite, which was instituted for the *Remembrance* of *Christ*, it destroys the very Notion of *Remembrance*, which is the *Essence* of it; and indeed alters its Nature, as much as *partaking* is different from *remembring*."* This, the *Doctor* says, is, in its first Branch, a downright *Calumny*, and that he has before proved it so: He means in *pag.* 150. where he had said, " They who maintain the Notion You oppose, " do not look upon *this* Act of Obedience, as " more Necessary *than* others, or as of any " Efficacy *without* others." But surely he cannot take *this*, or any thing else he has added *there*, for a Proof; or if He does, that Any body else will: Seeing that *here* He maintains, " They hold *this* Act of Obedience of *such* " Dignity, as to give *Virtue* to all the rest; " and look upon it, as a certain Means of con-
veying

* *Pag.* 158. of the *Plain Account*.

“ *veying* to us the *Benefits* of the Death of “ *Christ*.”* On which I shall take the Liberty to remark, “ That if This be of *superior Dignity* to all other Acts of Obedience, it has *more Merit*, or is *more Necessary*, than others: If it gives *Virtue to all the rest*, it has undoubtedly *all the Virtue* in itself: And if It *certainly*, or *infallibly*, conveys to us the Benefits of *Christ’s* Death, *it alone* is That which does convey them.” That therefore which He calls a *Calumny*, is a *just Charge*; for ’tis plain from his own Words in this place, where he has unbosom’d the inmost Sentiments of his Heart, and of *Theirs* who think with him, That they lay the whole Stress upon this Duty, and depend entirely upon it for Salvation thro’ *Jesus Christ*. And whatever he has pretended to prove to the Contrary, is at most but a Proof of his Self-contradiction, and, that he is not Master of his own Argument.

As to the other Branch of the *Author’s* Reasoning, “ That supposing the Benefits of *Christ’s* Death to be *partaken* of by this Sacrament, it destroys the very Notion of *Remembrance*, which is the *Essence* of the Duty:” He replies, “ Your Argument from the *Remembrance* is all “ Air and Fancy; unless You can demonstrate, “ what you have so often without Ground “ asserted, That it is in earnest the *Essence* of “ this Duty.”† Well then, if this can be *demonstrated*, the *Author’s* Argument is good; and, the Notion of partaking of the Benefits of *Christ’s* Death in the *Lord’s Supper*, a confess’d Absurdity.

* Pag. 69.

† Pag. 171.

Absurdity. Now this I have already clearly
 proved, pag. 99, 100, 101, 102. of *These* Re-
 marks, from the *Doctor's* own Definition of
 the Word *Essence*: But to impress it the deeper
 upon *Him*, as well as to remind the *Reader* of
 it, I shall here repeat the Brief of it in the fol-
 lowing manner. "The *Essence* of a Thing,
says he, is that which *defines* and *distinguishes*
 That thing, from all others of a different Spe-
 cies: (From which I argue) *Eating* and *Drink-*
ing Bread and Wine in *Remembrance of Christ*,
 defines and distinguishes *that Action* from all
 other Eating and Drinking whatsoever: There-
 fore, the *Essence* of the Duty of *partaking* of
 the Lord's Supper consists in the *Remembrance*
of Christ, which alone thus *defines* and *distin-*
guishes it." This I take to be an Argument so
 clear, and so convincing, that I'm persuaded,
 neither the *Reader* will dislike it, nor the *Do-*
ctor himself be able to refute it. But let him
 try his Skill, if he can.

After this, he produces a few more such no-
 table Objections; but as they do not prove any
 thing to the purpose, nor (after what has been
 already remarked and discuss'd) much concern
 the Merit of the Dispute, I shall not stop to
 regard them, but go on to observe, He at last
 comes to give us the True *Scripture* Doctrine
 concerning the *Lord's Supper*; which however
 is no other but a dull Repetition of his *Own*,
 as before insisted on: Then endeavours to shew
 the Agreeableness of *This*, with Reason and
 Truth: And finally, the Necessity of Suppo-
 sing *This* to have been the very Doctrine of the
Apostles

Apostles concerning this Point, from the Practice of the *next Ages*. Now, as what he advances hereupon, “stands entirely on the
 “Credit and supposed Truth of His *Scheme*,
 “which I think I have very plainly proved to
 “be false;” and on His *Interpretations* of Scripture, which I have also shewn to be forced and groundless; “I might be excused, from
 “taking any Notice of what follows :”* But that he mentions two or three Things so very Inconclusive, that I cannot forbear making my Remarks on the Absurdity of them.

He closes up his *Scripture Doctrine*, with these Words: “Eating *Christ’s* Flesh and drinking his Blood in the *Eucharist*, is the *necessary Means*, whereby Spiritual Life and a
 “Union with *Christ* is preserved in *all Christians*; and whereby, *all Hopes* of a Resurrection and Eternal Life are insured to
 “them.”† That is, It is a Means *so necessary*, that *no Christian* can have *any* Spiritual Life preserved in him, nor *any* Union with *Christ*, nor *any* Hopes of a Resurrection to Eternal Life, *without partaking* of This Sacrament. All which turns upon his Notion, of the Benefits of *Christ’s* Death being *convey’d* to us in the Lord’s Supper, and among the rest that the *Assistance of the Divine Spirit* is one of those Benefits. But *to me* this Doctrine of His, which he pretends to found upon the *Scriptures*, is so harsh, so cruel, and so unchristian; that it carries its Confutation in its very Front, and without farther arguing destroys itself.

But

* Pag. 178.

† Pag. 183.

But to make it plain to others as well as myself, I would ask : Has a *good Christian*, before he *receives* the Sacrament of the Lord's Supper, *no Life* of Grace in him? By what Means then has he hitherto *kept* himself Good? How comes he at last *disposed* to partake in this Holy Rite? Whence is it, that he *prepares* himself; that he *repents* of his Sins, that he *resolves* to live well, and in order to that *prays* to God thro' *Jesus Christ* for Grace and Pardon, and *strives* all he can to deserve them? If this is not *Spiritual Life*, I know not what is: And yet This a *good Man* has, without the Sacrament. The *Lord's Supper* is indeed a *Means of Grace*, or an extraordinary *Help* of persisting in it, as it brings to our Remembrance, in the most affecting manner, the greatest Motive (the Death of *Christ*) that was ever offer'd us to Piety and Goodness; but 'tis not *so* necessary, but many preserve themselves Good, and out of a pious Fear increase in Goodness, long *before* they dare to receive it, and even afterwards, I question not, without *constantly* receiving. The *Spiritual Life* is preserved by *frequent Prayer*, and a Man's *own Vigilance*, and *sincere Endeavours*; and the *Eucharist* is a Means of it, only *generally necessary*, but not *absolutely* so.

Again, Can we preserve *no Union* with *Christ* but by this Sacrament? To what purpose then is that of *Baptism*? Does not That unite us to *Christ* as our *Head*, as it is by That we profess ourselves *his Members*? And surely every man, that continues living up to his baptismal Vow, is united to *Christ*; certainly *before*, and then

Q

why

why not *without*, the Sacrament? *If ye continue in my Word, then are ye my Disciples indeed.** In the Sacrament of the *Eucharist*, we indeed solemnly profess This; but so we do in every Prayer, tacitly or explicitly, that we make thro' *Jesus Christ*, if we make it as we ought to do: And suppose a Man, having once baptismally acknowledged himself *Christ's* Disciple, should persevere in acting as such to the best of his Power, but for Want of Opportunity does *not partake* of the *Lord's Supper*, or by some unavoidable Avocation or conscientious Scruple is hinder'd *from partaking*; does the Union cease between *Christ* and Him? God forbid! Shall a Man be cut off without any Fault? Here then is an Instance, that the Union is preserved *without* the Sacrament; and consequently the Sacrament is not a *necessary Means* of preserving it *in all Christians*, as Dr. *Warren* maintains it is. The Union is preserved by a Christian's living a good and godly Life according to *Christ's* Gospel, and resolving always to do so to the best of his Knowledge and Power.

Finally, Have we *no Hope* of a Resurrection to Eternal Life, but by the *Eucharist*? What Multitudes would this throw into endless Perdition; and many perhaps of good religious Lives, who yet for one Reason or other cannot bring themselves to a due Discharge of this Duty? May be, if a Man can preserve himself pure and good without it, 'tis not so necessary for Him (tho' such an one will not neglect it) as for one that cannot. It is a Means of Grace,
and

* John viii. 31.

and a Means to an End. The End is a good and godly Life. And, if the End be obtain'd, if a Man lives a Life of Grace, thro' a due Sense of what *Christ* has done and suffered for him; shall he miss of a *joyful Resurrection*, for not *rightly* understanding, or not *constantly* practising, this religious Rite? I should be loth to say it: Because 'tis not merely *partaking* of the Lord's Supper, but our Perseverance in Well-doing, that shall save us thro' *Jesus Christ*. This indeed *ought to be done*, as it is a Means of Grace and Godliness; but then, let *not the other be left undone*: For All does not depend upon This; and 'tis certain in many Cases, there may be *just* and *well-grounded Hopes* without it.

He argues further, "As the Sacrifices under the Law had their Virtue for the *entire Pardon and Peace* of those who rightly partook of them, only as they were Types and Representations of *the Sacrifice* afterwards to be made upon the Cross, which alone could *take away Sins*: So it was *necessary* there should be some External Ritual Performance, that might *convey* to Christians the Benefits of God's Covenant established with Them in the Blood of *Christ*."* Now supposing the Fact was True, that the *Legal* Sacrifices had a *Virtue* for procuring *an entire Pardon and Peace*; I do not see the *Necessity* of having *Ritual* Performances, for conveying Pardon and Peace to Us *Christians*: For this Reason. Because our Lord not only *blotted out the Hand-writing of Ordinances by the Blood of his Cross*,†

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and

* Pag. 185.

† Col. xii. 14.

and thereby shew'd the *No-necessity* of them, at least for the End assigned; but what was *Ritual* among the *Jews*, I mean Religion, is become *Spiritual* among *Us*. *In those Days, saith the Lord, I will put my Law in their inward parts, and write it upon their Hearts:** And therefore I should rather have said, "As *Their Sacrifices* had such a Power in being Typical of *Christ*; much more the *Offering* of a pure and clean *Heart* to God should be a Means of obtaining Pardon and Peace for *Us*, thro' the same *Jesus Christ*." But indeed there is no Truth in what he affirms, of the Sacrifices under the *Law* having a Virtue to procure an entire Pardon and Peace, for those that rightly partook of them; for they *only sanctified to the purifying of the Flesh*, and not of the Conscience for entire Pardon and Peace from God.† And consequently, the Comparison failing, his Argument is not only *false*, but quite *destructive* of his own Doctrine. Finally,-----

He succeeds no better in the following Question: "Who, says he, will presume to say, that They (the *first Christians*) did not understand the Design of *this Rite* to be, to give Virtue to *all other Duties*, and to make them acceptable to God, by a Remembrance of that Sacrifice, thro' which all our best Services derive their whole Power of pleasing him;----seeing in Those Times, it was a Never-omitted Part of Worship."‡ I myself will say it, and the good Doctor shall add, without Presumption; and that, for a Reason or two which he himself has furnished me with.

As

* Jer. xxxi. 33. † Heb. ix. 13, 14. ‡ Pag. 187, 3.

As first he says, Our *best Services* derive their *whole Power* of pleasing God, from the *Sacrifice* of *Christ's Death*. 'Tis then plain, they are not render'd *acceptable* to him, by the *Remembrance* of it only. Nay, if they derive their *whole Power* from the *Sacrifice*, they derive *no Power* or *Virtue* at all from the *Remembrance*. Wherefore, it is not *That* which makes our other Duties *acceptable*, in any Sense or Degree soever: Nor could the Primitive Christians think it.

Again he affirms, " Much is left to the Discretion of the *Church*, and much also to the Private Judgment of *particular Christians*, as to the *Frequency* of performing this Duty*." From which I thus argue: If this Duty gives (as he said) *Virtue* to *all other Duties*, and of itself alone *makes them acceptable* to God; 'tis certain, neither the *Church*, nor any *private Christian*, has, or can have, any Right to dispense with the *Frequency* of a Duty, which is so *absolutely necessary* and *naturally indispensable*. Can They, or either of them, dispense with our doing any Moral Duty, when we have an Opportunity and it is in our Power to do it? And can they then dispense with our doing *That* Duty, when it is in our Power to do it, which is *alone* and *only* sufficient to make the *other* acceptable to God? What is this, but effectually dispensing with every Duty whatsoever? For it is to no purpose to do Duties, or to be bound to do them; if the Church in her *Discretion*, or a Man's self in His *Private Judgment*, may dispense with his doing *That* which alone can make them *acceptable*. I therefore conclude from the Absurdity of the Thing, That neither

the *Apostles*, nor the *Primitive Christians*, nor any *True Church* upon Earth, ever thought the Performance of *this Rite* did give *Virtue* to all other Duties; or, that it at all render'd them acceptable to GOD. For otherwise, they would not have dispensed with its *Frequency*: They would (in short) not only have made it their *Monthly* or *Weekly*, but their *Daily* Practice.

Thus I have gone through with every thing I've thought material in the *Doct̃or's Answer* to the *Plain Account of the Sacrament of the Lord's Supper*; in which he has promised much, but really performed nothing. All he has said therein, I do aver, is *No Answer* to any one Part or Paragraph of the *Author's* Book; but if he designs an *Answer*, he must either begin again, or get some other Person to do it for him. He has been only arguing with Himself, but with no one else. He laid (as I said at first*) the Foundation of his Work, in *Error and Mistake*; and from one End of it to the other, his whole Business has been to quarrel with, and fence against, that *Empty Shadow*. This I do not only assert: I have clearly proved it. And consequently till he has removed all the Difficulties I have thrown in his Way, and reconciled all the Contradictions and Inconsistencies of which I have shewn him Guilty, in almost every page; let him not flatter himself with the *favourable* Reception, he *thinks* the World has given him: For in Argumentation and polemical Debate, the Point is not to be determined by Voice or Ballot, but by Truth and Reason; of which the *Many* are seldom, or never, *Judges*.

* Pag. 15.

The End of the Third Part.



REMARKS

On the APPENDIX to

Dr. *Warren's* ANSWER, &c.



THE Bookseller, in an *Advertisement* at the End of Dr. *Warren's Third Part*, kindly inform'd the expecting World, that His *Appendix*, (by which he had often threatned to shew, "That *the Prayers* of the " Author of the *Plain Account* were Unfit to " be used by any Christian whatsoever") was then* in the Press, and would be speedily publish'd: And lo now, after Seven Months†, it is surprizingly brought forth. ||

This Wonder I know not how to account for, but by supposing, either that there was in earnest at *that time* an *Appendix* in the Press, which was afterwards recall'd, and *this other* since hammer'd out; or, that the first Sheet only of This *Appendix* was then printing off, and

* July.

† Feb. 1736-7.

|| *Quanto rectius hic qui nil molitur inepte?* HOR.

and the good *Doctor* has ever since been labouring under great Pains and Difficulties, at a Sheet a Month, to bring it to Perfection. From which I conclude, that This Pamphlet of His, take which side you will of the Supposition, is his Master-piece; and that 'tis probable, he will never be able to produce another that shall better or exceed it.

This elaborate Work, is what I am now undertaking to remark upon. A Task indeed great and difficult! But the Difficulty of it is so far from deterring my Endeavours, that it spurs on my Virtue, both adding to my Courage, and to my Confidence of Success.

He begins (for begin he must, after so many solemn and deep Engagements) with the *Author's* Preface to his *Prayers*, which, by misunderstanding, and misrepresenting, and reading it only by halves, he has set in the worst and most inequitable Light he could possibly invent; and then tells us, These mistaken Principles of *His* are the *Author's*, and that there is no other Key but *this*, for opening the *True Sense and Purport* of many Particulars in the *Prayers*.^{*} This unfair, unjustifiable Method, he had before taken throughout his *Answer*; and, *can the Ethiopian change his Skin, or the Leopard his Spots?* His whole Performance is nothing, but Foible and Mistake; and yet, *He is the Man, and Wisdom shall die with him.*[†]

“ The great Design of the Duty of Prayer is, says the *Author*, to express, under an actual Sense of the Presence of God, those good Sentiments

^{*} Pag. 2.

[†] Job xii. 2.

timents and *pious* Dispositions, which it is proper *for Us* to entertain and cultivate within us, consider'd as *dependent, reasonable* and *social* Creatures."* Now the Question is not, Whether this be really the *Design* of *Prayer*, for that will appear afterwards; but, Whether, when he says, "Such Sentiments and Dispositions as are proper *for Us*," he speaks This of Angels or Men, of Men in a State of Perfection or Degeneracy, of Infidels or Christians? As he had been just treating of one of the Christian Ordinances, to which *Discourse* he subjoins These *Prayers*, no doubt he meant it, Not of *Angels*, or of *perfect* Men, but of *Christians* only; and if of *Christians*, then of persons *sinful* and *depraved*, who *believe* in *Christ*, and *hope* to be *saved* by Him.

The next Question is, Whether Christians, as such, are *dependent, reasonable*, and *social* Beings; and if they be, Whether it be proper for Them *so consider'd*, "to express Their good Sentiments and pious Dispositions, in *Prayer*, under an actual Sense of the Presence of God;" and if so, Whether *this* be not justly described, to be the great *Design* of the Duty in Them? No; replies Dr. *Warren*: "For this Account is not *discriminating* enough, to distinguish one Creature from another. *Angels*, as well as *Men*, are *dependent, reasonable*, and *social* Creatures; and consequently, 'tis no more a Reason for *Prayer* in Us, than in the *Angels*, who, notwithstanding their *Dependence*," (on which word the Difficulty hangs) "are re-

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"presented

* Pag. 195. of the *Plain Account*.

“ presented in Scripture, only to worship God
 “ by *Praise* and *Thanksgiving*. This therefore
 “ is a mere *Socinian* Notion, which vacates the
 “ *Satisfaction* of *Christ*, by leaving *Man* still
 “ in his *first* State of Perfection, without any
 “ Confession of our *Natural Unworthiness*, or
 “ Acknowledgment of *Redemption* by the Blood
 “ of the *Lamb*; which ought to have been
 “ mentioned, and is the only Fund for Faith
 “ and Hope in God.”* This is the Sum of
 his Argument. But what, Are there not dif-
 ferent Degrees and Reasons of *Dependence*? And
 may not That of the Angels be one thing, and
 Ours another? Or at least, May not the Rea-
 sons We have to *depend* upon God, be more
 than, or different from, what the Angels have?
 And yet, Both of us be *dependent* Creatures, and,
 one Dependence be the Ground of *Prayer*, the
 other of *Thanksgiving*? Certainly. *They*, ha-
 ving not fallen from their first State, have no-
 thing to do on their Own Account, but to
praise him for their Being and Well-being; but
We, having fallen and lost our Innocence, *de-*
pend upon him, not only for *our* present Being
 and Happiness, but for *his* future Mercy and
 Pardon thro’ *Jesus Christ*, by whom he has *be-*
gotten us again to a lively Hope; and have there-
 fore Many things to *beg* of him, as well as to
praise him for, but on no other View but as
 we *depend* upon him; *Dependence* being the
 Reason or Ground of *Prayer*, as well as of
Thanks and *Praise*: For there cannot be in the
 Nature of things any other Reason assigned,
 why

* Pag. 3, 4, 5, 6, 7.

why we should *pray* to God for the Supply of our Wants of any kind, but because we *depend* upon his Power, his Goodness and his Mercy.

How injurious then is the *Doctor's* Assertion, where he says, " That the *Author* has sagaciously made mention of such Grounds *only*, as " of *Themselves cannot* infer the *Necessity* of " the Use of *any Prayers* at all?*" For does not our *Dependence* infer that *Necessity*, both for Ourselves and Others, as we are Reasonable and Social Creatures, and especially as we are *Christians*, partaking not only of Human Nature, but of the same Redeeming Mercy? If I *depend* upon any Person for a Favor to myself, or others; does not That *Dependence* infer the *Necessity*, of my applying to him for it? The Definition of *Prayer* therefore applied to Us *Christians*, as the *Author* applies it, is irreproachably right and good; nor needs it any Addition to explain, or to enforce, it; but to a prejudiced Mind, which sees things in a wrong Light, and would fain infect others with its Partiality and Blindness, either to conceal its own Shame, or to support its Vanity.

If the *Author* had wrote his *Preface* to the *Prayers*, with a View only to our Creation, and in *that* Sense consider'd us as mere *dependent* Creatures, his Description of the *Use* and *Design* of Prayer, would have been indeed deficient, respecting our present *depraved* State, and the Want we stand in of a *Mediator*; but when the *Doctor* himself acknowledges, " that " both *Preface* and *Prayers* are alike intended

“ for the Direction and Use of *Christians*,”* the word *Dependence* then takes in every thing, or every relation, and sense, in which We as *Christians* depend upon God ; and consequently, Neither the State of Man, as to his *Natural Weakness*, nor the Advantages obtained for us by the *Death of Christ*, are either disregarded or overlook’d, as the *Doctor* by an untoward Deficiency in his Understanding very oddly imagines ; only because the *Author* has not thought it Necessary, nor indeed himself Able, to include the *whole* Christian Scheme in one short Sentence.

He has not here, ’tis true, *explicitly* confessed any *Natural Unworthiness* in Man, (tho’, as I said before, ’tis *plainly* implied) and therefore the *Doctor* will have it, that he denies the Thing ; “ It is, *he says*, standing upon our *Innocence*, and is an Act of the highest *Pride* “ and *Presumption*.†” Well, and what Use would he himself make of such an *open* Confession, supposing the *Author* had had Sense, or Honesty, enough to have made it for him ? Why, it is, *he tells us*, “ A just Means of propitiating GOD.”|| Poor Man ! His Head is so unhappily turn’d to *Popery*, as he has shewn by many Instances in his *Answer* to the *Plain Account*, that he is for making an *Atonement* with every thing he meets with. In *pag. 58.* of his *First Part*, the *Sacrament* of the Lord’s Supper was a *Memorial propitiating GOD* ; and now, *Prayer*, or *Confession* in Prayer, is a *just Means of propitiating GOD* : Whenas every

* Pag. 5.

† Pag. 4.

|| Ibid.

every common Christian, of the least Observation, knows, that in the Christian Dispensation there is but *one only Means* appointed for This End. *My little Children, if any Man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is The Propitiation for our Sins.** That is, He is Our Propitiation, according to the Tenor of the Gospel, if we truly *repent us* of our Sins. But because the *Apostle* has not here *explicitly* made mention of *Repentance*, and said every thing he could or might have said; very probably the *Doctor* will aver, he denies the Thing, and supposes we may be forgiven *thro' Christ* without Repentance: For this he may as well say, as that the *Author* of the *Prayers* disclaims the Imperfection of our *Nature*, and the Necessity of *Redemption*; only, because he does not directly *mention* them, where our *acknowledg'd Dependence as Christians* naturally and unavoidably *supposes* both.

But tho' the *Author* does in the first Words of his *Preface* only *suppose* them, yet he afterwards plainly and expressly *asserts* them both; and it would have become Dr. *Warren*, if he desires to be thought an honest, sincere, impartial Writer, to have set those *other* places also before his Reader, to enable him to judge of the Merits of This Controversy, and whether *He* or the *Author* be the most unbiased and ingenuous Person.

The *Doctor* maintains, that the *Author* thinks with the *Socinians*, " That Man is now in as
" perfect

* 1 John ii. 1, 2.

“ *perfect* a State as ever;” * whenas the *Author*, in his *Preface*, expressly mentions *our imperfect State*, and tells us, his *Prayers* contain in them *the Confession of Sins*.† Now, is *Imperfection* and *Sin* consistent with a State of *Innocence* and *Perfection*? Does the *Doctor* believe it, or does he think the *Author* meant so? Certainly, not; if he has read the *Preface* over: And read it, sure! he must, however carelessly; or with what Pretence could he undertake to answer it? Here then is a Misrepresentation, as low, as trifling, and as unworthy of a *Clergyman*, as was ever given of the Sentiments of any *Author*; and such a Misrepresentation too, as he could not but be conscious of, and what he must therefore either honestly recant or dreadfully account for.

’Tis the same with respect to our *Redemption* by *Christ*, which he says the *Author* has utterly *disregarded*: ‡ Which yet he has mentioned as plainly and fully, as the Nature of his Discourse required he should do. Speaking of the *Confession* of Sins, he says, “ He has not directed any Christians to ask Pardon of their Sins upon the *bare Confession* of them; nor yet to expect it merely on their *intreating Forgiveness* for the sake of *Jesus Christ*; but has thought it agreeable to the Gospel to make it necessary they should ask and expect Forgiveness,” thro’ Him, “ as His Disciples on His Conditions only, which are, The *Forsaking* of their Sins, and the actual *Amendment* of their Lives.” || Here the Doctrine of *Redemption* and *Satisfaction* by *Jesus Christ* is

* Pag. 3. † Pag. 197. of the *Plain Account*. ‡ Pag. 5.
 || Pag. 198. of the *Plain Account*.

is plainly taught, and the *Conditions* on our part truly ascertain'd, according to the undisputed Sense of Holy *Scripture*, of our Own *Church*, and of all Orthodox *Divines*; and yet the *Doctōr* charges him with pernicious and heretical *No-tions*, and on that false and mistaken Ground goes on to implead *his Prayers*, as wholly *Un-fit* to be used by *any Christian*. But as He says, “ the *Author's Preface* and *Prayers* stand upon “ the *same* Principles, and have a *like* Sense and “ Purport†;” it will be as Easy to shew his blundering in the one, as I have done already in the other. To which Office I now willingly betake myself, for the sake of Truth and the Defence of Innocence.

The first Charge against them is, “ That they “ are form'd upon the Supposition of the *Perfe-
“ ction* of our natural Faculties, and of our being “ *as free* from Sin as our first Parents once were, “ and *as void* of any moral Corruption.||” And this he makes an Handle for a little Parade of Learning, to prove, (not against the *Author*, but against his own *vain* Imaginations) that We are *stained* with Original Sin; that we experience it; that the Philosophers of old confessed it; and that the Scriptures plainly and incontrovertibly teach this Doctrine; and our Own Church maintains and supports it. And this Useless *Apparatus* takes up more than *twenty* pages, all spent upon a mere *Chimæra*, nothing to the purpose. For the *Author* is so far from maintaining the Reverse of this Doctrine, that, as I have just shewn, he has laid it down as one of the Principles on which his *Prayers* are form'd,
That

That our Nature is *imperfect*, and that we are consequently *originally* stained with Sin: And our *wilful* Transgressions are took Notice of, and mentioned, in almost every page of his *Prayers*; tho' the *Doctor* avers, that even in the *Largest* of them, "there is not so much as a distant Intimation of this Ruin of Nature, but 'tis all form'd upon a supposed Natural *Innocence* and *Rectitude* in Man, superseding the *Necessity* of Grace and Divine Assistance*." And presently after, he repeats the same Accusation, but in stronger and more assuming Terms. "For I affirm, *says he*," (speaking to the Author of the *Plain Account*) "that there is not a *Single* Petition in *all* your *Prayers*, that can, even by *straining*, be made necessarily and clearly to signify the plain and undoubted Purport of the Scripture Doctrine, of Man's *Sinfulness* by Nature, and his *Incapacity* to do Good by his own Power||." Now here, notwithstanding these confident Assertions, which can only be terrifying to one that knows nothing of the matter, He has very candidly, tho' unwarily, brought the Debate into a narrow Compass; for to dash his Bravade, and to put his Blustering out of Countenance, I have no more to do, than to bring one *Single Petition* out of the *Author's* longest *Prayer*, nay, out of *any* of them as I please, and *strain it* as much as I can, to prove the Position, and the Business is done.

This is His Concession: But I'll not take the Advantage of it. For I think something more than an *Intimation* of this *Ruin of Nature*, may be

* Pag. 25.

|| Pag. 29.

be proved from *These Prayers*, without *straining* the Passages from their proper Sense. Neither will I greedily catch at the Offer he has made me of picking what I please from the *longest* Prayer; for I think one of the *shortest* will be sufficient to check his Assurance, and raise his Confusion to the greatest Height. 'Tis the *first* I pitch upon, in which I immediately meet with this Petition: "I intreat of Thee alone, as the Father and Judge of Mankind, the Pardon of every *wilful* Transgression and Omission of my Duty, thro' my *whole* Life.*" Upon which, I would ask the *Doctor* this friendly and familiar Question: Whether He thinks, or believes that any one else will think, that *Omission* of Duty and *Wilful Transgression*, are the Acts of a *perfect* Creature, or of a Creature I mean in a *State* of Perfection; and especially when he has been Guilty of them *thro' his whole Life*, and is so Conscious of This, that he humbly *asks Pardon* for them? The Angels of God are in a perfect unfinning State; but do They ever *omit* any part of Duty, or *wilfully transgress* any Precept or Command of His? To be sure, they do not. And would the *Author* then, except void of Common Sense, have used such Expressions, had he thought so of himself? That is, had he thought himself *perfect*, would he have represented himself in such a *sinning, imperfect* State? You must answer this in the Negative, or be dumb for ever.

And that he does not think himself capable of doing Good by his own *innate* Powers, without *Grace* or *Divine Assistance*; let this other

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Petition

* Pag. 204. of the *Plain Account*.

Petition in the same *Prayer* be a convincing Proof. “ *Guard* me, by the Dispositions of thy good Providence, from all the Ways of *Sin*; and *lead* me forward in the Paths of all *Virtue*, towards the *Perfection* of a reasonable and moral Agent here, and the Happiness prepar’d for him hereafter.” For did He suppose he had All, or Sufficient, Power in himself, that is, a *Natural Innocence* and *Rectitude of Faculties* superseding the *Necessity* of Grace, to do Every thing right and good, or what his Nature, and Station in the intelligent World required of him; to what purpose should he call upon God, to guard him from all the Ways of *Sin*, and to lead him forwards in all the Paths of *Virtue*? Can a Man look upon himself to have sufficient Power for the Supply of his Spiritual Wants, who begs of God his Help and Assistance? Who owns he cannot keep himself from *Sin*, nor go on in a *Virtuous* Course, without it? Besides this: Praying to be led towards the *Perfection* of a *Reasonable Being*, does plainly shew, that he does not yet think himself in a State of *Perfection*; but that, like *St. Paul*, he is pressing towards the *Mark*, not as tho’ he had already attained, or was already perfect,* but hoped hereafter to be so by his own Endeavours and the Assistance of the Divine Spirit.

And yet, tho’ these Things are so undeniably clear, this is the very *Prayer*, of which he affirms, “ The *Author* is so far from confessing in “ it any *Corruption* of Nature, that he does not “ so

* Phil. iii. 12—14.

“ so much as own he has ever been Guilty of
 “ any *actual Sin* at all. Indeed, *says he*, You
 “ ask Pardon for every *wilful* Transgression and
 “ Omission of your Duty ; but you make *no*
 “ *real* Confession of your having ever been
 “ Guilty of any such.”* Here I profess I am at
 a Stand, whether I should laugh at his Stupidity,
 or rail at his Perverseness; for, surely ! no Mor-
 tal in Theology ever reasoned like him. “ He
asks Pardon for his Sins, but does not confess
 the Guilt of them !” Why, Is not Asking *Par-*
don confessing the *Guilt* ? Does ever any Man,
 upon any Occasion, ask Pardon for nothing ?
 Is it not always grounded upon this Supposition,
 That a Man has been Guilty of some Fault,
 some Error, or some Indecency, and wants to
 be forgiven ? But nothing I see will serve the
 good *Doctor*, but a kind of *Auricular* Confes-
 sion : He wants to be let into every Secret, to
 hear the whole Story out, and direct the Pe-
 nance himself ; and because he cannot do as he
 would, he frets and raves and talks Nonsense.

But now he is got into the Way of it, we
 shall have no End. “ In your *short* Prayer,
 “ *says he*, at Night, just before going to bed,
 “ You thank God for his having defended you
 “ from *all* the Great Evils both *Natural* and
 “ *Moral*, with which this *imperfect* State so
 “ much abounds.” And then he very gravely
 adds, “ Now this is *no Confession* of Guilt of any
 “ kind.” No, indeed: For how should it;
 when it is a *Giving of Thanks*, for having *not*
been Guilty ? And again, “ This might suit
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“ the Mouth and Condition of a Creature
 “ *perfectly Sinless.*”* Impossible. Because the
Author expressly mentions the *imperfect* State,
 in which he is; and by *imperfect*, he must
 needs mean a *Sinful State*, in that he speaks
 of the Great *Moral Evils* from which he
 has been defended. In short, the *Doctor* would
 fain wrest this Sentence to an ill Meaning: He
 sees there is something in it, but he does not
 understand it; or, he would have no body to
 understand it but himself. But with his Per-
 mission, the Sense is this: By the *Great Moral*
Evils, the *Author* means Wilful, deliberate, pre-
 sumptuous Sins, Sins of an heinous Nature and
 the blackest Die, such as Murder, Adultery,
 Blasphemy, Perjury, and such like. These he
 blesses GOD, that he had preserved him from.
 But this is far from being an Argument of his
Purity and *Perfection*; it rather implies the con-
 trary, and tacitly confesses, that tho’ GOD had
 defended him from these *Greater Sins*, yet he
 had been guilty of Sins of a *Lesser* kind: And
 so indeed he immediately explains himself.
 “ Whatever of *Good* or *Happiness* I enjoy, to
 Thee and Thy Favor I give the Praise of it:
 But my *Imperfections* and *Failings*, my *Trans-*
gressions and *Neglects*, in any Instances of Thy
 Law and My Duty, I truly repent of. I take
 the *Shame* of them to myself, and seek the *Par-*
don of them from thy fatherly Goodness and
 Mercy.”† How the *Doctor* could overlook
 this, but with a Design to abuse his *Author*, I
 cannot account for: It was impossible, in these
 almost next Lines to his Quotation, not to see
 how

* Pag. 33.

† Pag. 206. of the *Plain Account*.

how he owns his *Natural* Weakness and Infir-
mity, as well as his *Wilful* and *Chosen* Sins ;
and therefore to assert, as He does, that the
Author denies the *Corruption* of Human Nature,
is such a Piece of Effrontery, as I leave *him* to
defend as well as he can: For 'tis past *my*
Cunning to palliate, or excuse it.

But still he goes on in the same calumnia-
ting manner, only to support a Blunder of his
Own ; which having at first ignorantly, or un-
warily, fallen into, he thinks himself bound in
Honor to maintain it, tho' to the Loss of his
Reputation as a Learned Man, and the Wound-
ing of his Conscience as a good Christian.
Else, how could he tell us, after the *Author* has
express'd himself in his *third* Prayer in this wise,
“ I thine unworthy Creature and Servant, *in the*
deepest Sense of my own manifold Imperfections,
approach thy Divine Majesty ; beseeching Thee,
out of the Abundance of thy Goodness to be
Merciful to me. I acknowledge that *many* have
been *my Failings* and *Neglects* thro' the Course
of my Life, and that, if thou shouldst be *ex-*
treme to mark, and to punish, what is in every
Degree and every Instance *amiss*, I could not
hope for *any* portion of thy *Favor* :” * That,
“ tho' there is *some Decency* in this, and *some*
“ *kind* of Confession ; yet His Charge remains
“ against the *Author* just as it did, as to his
“ not acknowledging the *Natural Corruption*
“ of Man, and his *Inability* to please God
“ thro' his *native Powers*.” † For this can
mean nothing else, but that let the *Author* con-
fess

* Pag. 207. of the *Plain Account*.

† Pag. 34.

fess what he will, and own his *Natural Weakness* ever so much; yet the *Doctor* has *he thinks* a Forehead hard enough to face Him, and the Common Sense of his Readers, down in every thing. Well, but what is the Ground of this Accusation, or by what Reason does he pretend to support it? It is, because the *Author* has added in the next page: "I earnestly beseech Thee to forgive every Thought, every Word, and every Action, by which I have *in the least degree* offended Thee, or transgress'd the Rules of Virtue and true Religion, from the beginning of my *Rational Life* to this Hour."* That is, Because the *Author* has not confess'd himself Guilty, of what he never was Guilty; therefore the *Doctor* wisely maintains, that he reckons himself not Guilty at all. The Cavil lies upon the Epithet, *Rational Life*; and the *Author* means, All the Sins he has been Guilty of since the Use of *his Reason* began, and he became capable of distinguishing Right from Wrong, True from False, and Vice from Virtue. From this Time he acknowledges, he has offended God, and accordingly begs Pardon for his Offences: But the *Doctor* would have him to confess *more*, even that he offended God *before he offended him*; and, because he is *inclined to Evil* by reason of the Sin of his *first Parents*, therefore he himself was *guilty* of it. Not remembering what the Scripture says, and our *Ninth Article* of Religion quotes from thence, That *there is no Condemnation to them that are in Christ Jesus*.† Our carnal Concupiscence indeed *lusteth against*

* Pag. 208. of the *Plain Account*.

† Rom. viii. 1.

against the Spirit, and has *the Nature of Sin*, as it *infects* the Faculties, and *disposes* our Hearts to evil Actions ; but our *prior Sins* (and then inclusively the *Original* of them all) are washed away, as to their Guilt and condemning Power, in the *Laver* of Regeneration, according to *that* of the Apostle: *Repent, and be baptized, and your Sins shall be blotted out.* The *Author's* Confession therefore is right and full,----Of *Wilful Sins* only, by Commission or Neglect ; and if there be any thing wrong or defective, 'tis merely in the *Doctor's* Learning or his Intellect. He seems to have read the Scriptures, but not to have read them with any Taste, Judgment, or Distinction.

In the *Author's Large Form of Prayer*, in order to continue the Invective, he takes Notice of a Direction in the Margin, which is this : “ Here it may be *proper* for a Person to mention any *Remarkable Instances* of Transgression, *if he be Conscious* of any such ; but highly *improper* to confess Sins, of which he *does not know* himself to have been *guilty.*” Upon this the *Doctor* sneers, as if there had never been an Instance of so great an Impropriety, as a Man's confessing Sins of which he *knew not*, that he had been Guilty. But to clear up his Understanding, I'll mention one to him, an *heinous* Sin indeed, and one that our Lord himself has declared to be *unpardonable*, even the Sin *against the Holy Ghost* ; which many melancholy Heads have thought themselves *guilty of*, and absurdly *confess'd it*, and yet have been so far *from knowing* that they
had

had been Guilty of it, that they *never knew* what the Sin *against the Holy Ghost* meant. And he himself must know, if he remembers any thing, that some of our *best Divines** have thought it of moment, to publish Discourses to set the Ignorant right in this matter. But this is not the only Instance: Others have thought themselves *Guilty* of the Sin of *Witchcraft*, and *confess'd* it too, even to *Men*, at the Hazard of their Lives,|| without ever understanding in what the Sin of *Witchcraft* consisted, but as they were told it by others, perhaps in *that* no more Knowing than themselves. However, this is not the Turn the Learned *Doctor* gives it. For cautioning Persons against confessing Sins, they *know not* themselves to have been *guilty of*, tho' at the same time they should confess many other *Remarkable* crying Sins; must in his Judgment be a Caution "against acknowledging any such
 " *Contagion* of Nature, and *Weakness* of Faculties, as would render our *best* Services,
 " without the Assistance and Sanctification of
 " God's Spirit, *imperfect* and *faulty*."† As if there could be a greater *Contagion* of Nature, or a more flagrant Instance of *Weakness* of Faculties, than falling often into *great* and *remarkable* Sins; or, that falling at any time into *such* Sins could possibly happen, without *such* a *Contagion* and *Weakness* as *this*. So poorly, so inconsistently, does he argue; and tho' he has not proved his Position in any one Point,

* *Tillotson*, &c.|| See *Hutchinson* on Witchcraft.

† Pag. 36.

Point, "That the *Author* has form'd his *Prayers* on the Supposition of the Perfection of our Natural Faculties;" yet he concludes, in the highest Terms of Assurance, "That this " is a *Capital Defect* in the *Prayers*, for " which they are *highly reproachable*, and " thereby render'd *Unfit for the Use of any " Christian.*"*

But this is not the only Fault. The next Charge is, "There is no Expression in the *Author's Prayers*, that does so much as *distantly* " imply, that Christians are, in any degree, " subject to the Wiles and Temptations of *Satan*; and accordingly, there are no Petitions " for Help against Them." By which the *Doctor* would insinuate, that the Author denies the *Existence* of Evil Spirits, and thereby teaches, there is *no Necessity* to ward against them.† But that this is, like the rest, a mean Calumny, without any Reason or Foundation, I shall prove in a very few Words.

That it is necessary to *expressly* mention the *Devil* in *any Prayer*, is more than I am thoroughly convinced of. I'm sure, Our Church has not thought it *generally* necessary, if we may guess at her Sentiments by her Practice; for of all *her Prayers*, even diligently collected by the *Doctor* himself, there are *not many* where Mention is made of him. But She has contented herself with praying, "Against being *led* into Sin, For being *preserved* from the Fear of our Enemies, And *defended* from all Perils and Dangers whatsoever;" and, under these *gene-*

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ral Terms, has thought herself sufficiently secured from the Wiles, the Devices, and Delusions of *Satan*. The *Author*, like a true Son of the Church, has followed her Example in *this*; and by praying against *Sin*, and for a Life of *Virtue*, has sufficiently guarded against the Temptations of the *Devil*, as well as against those of the *World* and the *Flesh*.

But besides this *remoter* Argument, I think a *nearer* may be brought to shew, that in the *Prayers* of the Author of the *Plain Account*, the Wiles and Temptations of *Satan* are more than *distantly implied*; tho' the *Doctor* will not allow, even so much as that. In the *second* of them, there is this Petition: "Defend us, if it be thy Holy Will, from the *Designs* of Evil Men, and from *Every thing* Terrible and Hurtful."* This I take to be parallel to that of Our *Liturgy*, which probably the *Author* had in view: "Graciously hear us, that *those Evils*, which the Craft and Subtilty of the *Devil* or *Man* work against us, be brought to nought, and by the Providence of thy Goodness they may be dispersed." For what is more terrible, or more hurtful, as well as crafty and subtle, than the *Devil*? And when *Every thing* of that kind is pray'd against, surely the *Devil*, who is the most hurtful and terrible of Things, must be included. To like purpose (without mentioning any other) is a Petition in his *Large Form of Prayer*, which is this: "O Lord, my great and chief Request is, that, by the Dispositions of thy good Providence, I may obtain

* Pag. 206. of the *Plain Account*.

obtain Everlasting Happiness hereafter; and, that the State of this World, with respect to Me, may be *so order'd*, and the *Trials* appointed for me in it *so proportioned*, to my Condition and Powers, as most effectually to promote and secure my *Eternal* and *Greatest* Good."† In which place the Word *Trials* must imply Diabolical Wiles and Temptations, as well as those that are Secular and Sensual; except the *Doctor* will say, what I suppose he will not, That *Satan* is not permitted to try us in this World, that he may if possible, on our Neglect of *Prayer* and *Watchfulness*, undermine our Chiefest Good, the Eternal Felicity of our Souls.

Yet after all, what will the *Doctor* think of me, and how will he be able to shift off the Evidence, if I bring *his own* Testimony to shew, that the *Author* has literally and expressly, and in the very Words of Scripture, represented us *Subject* to the *Temptations* of the *Devil*; and even mention'd him by *Name*, in every of his *Prayers* now before us. For this he has done: And I stand amazed, how a person who thinks himself so quick of Apprehension in other things, should be so dull of Apprehension in this. "Our Saviour, says he, "directs his Disciples to *Watching* and *Prayer*, "as the great Means of being *delivered* from "Temptations of every kind; and, agreeably "hereunto, he has inserted a Petition in the "Form of *Prayer* composed by himself, for "Deliverance ἀπὸ τῆς πονηρίας, from the Evil

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" one,

† Pag. 222. of the *Plain Account*.

“ *one, or the Devil*: For as this is the
 “ most *natural* Construction of the Words of
 “ *That* Petition, so it is the most *ancient*
 “ one.”† Now This *very Prayer* with This
Petition in it, the *Author* has cunningly
 enough, as if he had foreseen the Snare his An-
 tagonist would fall into, made a Part of his
 own, indeed of *every one* of them; by which
 he has shewn, his Orthodoxy as to the Doctrine
 of *Evil Spirits*, the Danger we are perpetually
 in by *them*, and not only *that* we ought to pray,
 but *how* we ought to pray, and that *constantly*
 and *without ceasing*, (as the Lord's Prayer itself
 implies) to avoid the *Temptations* and *Toils* they
 lay for us.

Having obviated this Difficulty, at least to
 his Confusion, if not to his Content; I now
 come to engage with another, which he has
 had the Audacity to throw in my way: But,
 as the antecedent, it has no other Foundation
 but Error and Mistake, and I shall with the
 same Facility subvert its Pretensions. “ Your
 “ *Prayers*, says he, are thirdly *Unfit* for the
 “ Use of *Christians*, because there is no Ac-
 “ knowledgment in them of the *Divinity* of
 “ our blessed Saviour.”* Upon which I would
 ask, Whether the *Divinity* of *Jesus Christ*
 does not depend on his *Filiation*; or, Whe-
 ther He could be God, if he was not the Son
 of God? *In the beginning was the Word, and*
the Word was with GOD, and the Word was
GOD.-----And the Word was made Flesh, and
dwelt among us, and we beheld his Glory as
the

† Pag. 47.

* Pag. 52.

*the Glory of the Only-begotten of the Father.** His chiefest Glory then is, that He is the *Only-begotten of the Father*. This is his *first* and *highest* Title, on which all the rest depend, and which of itself includes them all. By this means he is *GOD*, he is *Christ*, he is our *Redeemer*, *Mediator*, *Intercessor*, and in every other Office necessary for carrying on Our Salvation. Accordingly, This Title is most frequently given him in Holy Writ; and the most Ancient and Excellent Hymn we have, calls him God's *Honourable, True, and Only Son*. He therefore that speaks of him under *This* Character, speaks of him according to Scripture and the purest Antiquity. Now this the *Author* of the *Plain Account* does in every Prayer, again and again; to which, for avoiding the Repetition of Quotation, I refer the Reader. For by calling him *The Son of GOD*, on which account he is *GOD*; he acknowledges his *Divinity* in the Scriptural Sense, which is the Only true one, as much as he would his *Humanity*, by calling him *The Son of Man*: And consequently what the *Doctor* has added upon this Head, "That the *Author* always speaks of Him (*Christ*) as a mere Man; and, that more than *this* is not, by any Art of Interpretation, to be extracted from his Prayers;†" is not only Weak and False, but Slanderous and Abusive.

The next Objection is, "That the *Author's* Prayers are not made in the profession of *Christ* being our *High-priest*, who has by
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* John i. 1----14.

† Pag. 32.

“ the *Sacrifice* of himself made a complete
 “ *Atonement* for the Sins of the World.”* And yet the *Doctor* acknowledges within a page or two, that the *Author* in one *Prayer*, “ praises God for All that his Son *Jesus Christ* did, and taught, and *suffer’d* in this World, in order to *redeem* Mankind from the *Power* and *Punishment* of their *Sins* ;” and in another, “ for his *humbling Himself* even to the *Death*, and *shedding his Blood*, for the *Remission of our Sins*.” Which are all Scriptural Expressions, and no doubt chosen by the *Author* to declare his most sincere Sentiments and true Christian Principles, not only in the presence of God, but in the face of all the World. It must then be Inequitable, and even Profane, to put a different Sense on the Terms of Scripture, tho’ in the Writings of the *Author*, supposing *He* has not done it, than what the Scripture itself does. The Scripture says, that *Christ once suffer’d for Sins, the Just for the Unjust* ;† the *Author*, that *he suffer’d for Mankind* : The Scripture says, *He redeem’d us by his Blood* ; || the *Author*, that *he redeem’d us from the Power and Punishment of Sin* : And both Scripture and *Author* agree in every word, when they say, *He humbled himself to the Death*, and *shed his Blood for the Remission of Sins*.‡ How is it then possible, but the *Author* must mean as the *Scripture* does ? Or if he should not, how is it possible for any one to know it, when the Expressions are the same ? So one would think : But Dr. *Warren* has

* Pag. 56.

† 1 Pet. iii. 18.

|| Rev. v. 9.

‡ Phil. ii. 8. Matt. xiv. 24.

has discovered, what I defy any Man else to do,
 “ That tho’ there is *Redemption* and *Remission*
 “ here spoken of, yet the *Author* has given no
 “ *Intimation* that they are the *Effect* of what
 “ *Christ* did and suffered for us; *nothing* that
 “ imports *Satisfaction* or *Atonement*.*” Upon
 this let the Issue turn: And if it shall appear,
 that This *Effect* is *implied*, nay even *express’d*,
 the *Doctor* must sit down in his own Shame,
 and let Confusion cover him.

Now when the *Author* says, “ *Christ* suffered,
 in order to redeem Mankind from the
 Power and Punishment of Sin;” does not the
 Phrase, *In order to*, import that Redemption was
 the *Effect* of his *Suffering*; or, that we had been
Unredeem’d, if He had *not suffered*? Words cannot
 be invented more Expressive of the *Atonement*
 made for us, except those other which the *Author*
 has borrowed from the Gospel, “ That He
shed his Blood for the *Remission of our Sins*,”
 which cannot possibly have any other Sense than
 this, that He *shed it* for *obtaining* or *effecting*
 our *Remission*: Infomuch, that had He *not shed*
it, we had been still *in our Sins*, without any
 Hope of Pardon or Forgiveness. And is not
 this the same as to say, His *Blood* is the *Price* of
 our Redemption, or, that he *purchased* his Church
with his own Blood; which is the Style of God’s
 Word, in other places? The *Author* therefore
 has christianly and honestly acknowledg’d our
 Lord *Jesus Christ* to have been our *High-priest*,
 and that the *Sacrifice* of Himself was a satisfac-
 tory *Atonement* for Sin; tho’ the *Doctor* has in
 the face of Truth, and of the plainest Evidence,
 affirm’d the contrary. As

* Pag. 62.

As to what he says, concerning the *Author* having taken no Notice of the *Sacrifice* of *Christ's* Death, of his *Merits* and *Mediation*, in any of his *Prayers*, nor in *some* so much as offer'd them up in *His Name*; 'tis a mere Calumny, and false in Fact. He has not indeed done it in every Prayer, *totidem verbis*; but it is the plain Sense of *all* His Prayers, or there is no Sense at all in them. But supposing, the Petitions I shall produce were capable of a double Sense, which I think they are not; yet certainly, in common Charity he ought to put the *best* and *most favourable* one upon them, and not the *worst* he can do, as is His usual Way: Unless he has wholly espoused the *Popish* Maxim, of keeping no Faith with, nor having any Charity for, one that he has ignorantly or maliciously branded for a *Socinian* and an *Heretic*. The Petitions I speak of are these: In Prayer the *first*; "I beg *Pardon* of every wilful Transgression and Omission of my Duty, upon *Those Terms* only, which the Holiness of *Thy* Nature, and the Declarations of *Jesus Christ*, have mark'd out to us." In Prayer the *second*; "Forgive me I beseech thee, upon *the Terms* of thy *Son's* Gospel, whatsoever Thou hast seen amiss in *any* part of my Conduct." In Prayer the *third*; "Therefore as His Disciple, in expectation of Thy Favor upon *the Terms* declared in the Gospel, I earnestly beseech thee, *to forgive* me every Thought, Word, and Action, by which I have *in the least* offended Thee, or transgress'd the Rules of true Virtue and Religion." And there are the like, or stronger words, in both the rest. Now I say These Expressions, "The Declara-

Declarations of *Jesus Christ*," and, "The Terms of thy *Son's Gospel*," do without any straining at all *include*, and consequently *imply*, beyond all reasonable Contradiction, the *Sacrifice*, the *Merits*, and *Mediation* of our Lord *Jesus Christ*. The *Holiness* of God's Nature, as above express'd, requires us, *to purify ourselves as He is Pure* ; * and, what the *Declarations* of *Christ*, and the *Terms* of the Gospel are, Dr. *Warren* himself has told us: "That our Saviour is our *High-priest*, " and has made a *complete Atonement* for the " Sins of the World, by the *Sacrifice* of him- " self; is, *he says*, the *great and distinguishing* " Doctrine of *Christianity*, and is described in " Scripture with the greatest Strength and Va- " riety of Expression.||" If this then be the Chief Doctrine of *Christianity*, it is 'Those *Declarations* of *Jesus Christ*, and the *Terms* of the Gospel, on which we are to ask for *Pardon* and *Forgiveness*; and therefore the *Author* asking Pardon upon *these Terms*, and according to *these Declarations*, asks Pardon thro' the *Sacrifice*, the *Merits*, and *Mediation* of *Jesus Christ*; and also offers up his *Prayers in His Name*, tho' he should have mentioned him *no more* (but he has mentioned him *more*) particularly than this. But the *Doctor*, by a strange Misfortune, has such an Unreasoning Head, that nothing will satisfy him, except a Man crouds a whole Body of Divinity into every Petition: 'Tis not enough to have a Doctrine in view, whereupon to form our Expressions; but if we once begin *to pray*, we must run thro' a *Folio* before we make an End.

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* 1 John iii. 3

|| Pag. 56.

The last Charge against the *Prayers* of the Author of the *Plain Account* is, "That they are still
 " further *Unfit* for the Use of *Christians*, because
 " there is no Acknowledgment in them of the
 " *Divinity* of the *Holy Ghost* ; nor, of the Office he has sustained, and still sustains, in the
 " *Great Work* of Man's Salvation."* Where I cannot but remark, That 'tis not *always necessary* to own the *Divinity* of the *Holy Spirit*, when we pray for his Assistance, if we may copy out the Practice of our *own Church*; which, in *but a few* of her Prayers, makes mention of it. Certain I am, that in *all* the Petitions quoted from thence by Dr. *Warren*, there is not *one* of them that directly proves or asserts the Thing ; and therefore the *Prayers* of the *Author* are not *Unfit* for the Use of *Christians*, on that Account, except he will say the *Prayers* of the *Church* are also *Unfit*, on the same. " They prove indeed, as far as *professing* can do, the *Personality* of the *Holy Ghost*, and that the Extraordinary Gifts of God to his Church were by *His Operation*; that also God *comforts* us, that he *enlightens* us, that he *directs* us, that he *guides* us, that he *renews* us, *purifies* us, *cleanses* us, and *strengthens* us in the inner Man, by *his Spirit* : But that the *Divine Spirit* is the *One God*, I do not find asserted in *any one* of them, nor that it can be collected from any thing the *Doctor* has there produced. No, nor even from the Quotation brought from that Excellent and Incomparable Book, "*The Analogy of Religion*," which calls this *Divine Person*, in the

* Pag. 63.

the very place cited, no more than *The Sanctifier of our Hearts.*"* For tho' the *Sanctifier* of our Hearts is *vice versa* a *Divine Person*, yet according to the True Orthodox Notion, *Divine Person* and *Divine Being* are different Ideas; or otherwise, as there are *Three Divine Persons*, there must be *Three Gods*. But no more of This: The Absurdity destroys itself. Now if the *Doctor* has undertaken to prove from *Those* Petitions and Quotation, that the *Holy Ghost* is God, and the Evidence they bring does not amount to it; 'tis silly, absurd and inconsistent in *Him* to censure the *Author* for not *owning*, what he himself has shewn he knows not *how to prove*. Whatever may be objected on this Head by *others*, who see the Thing clearly; yet *He* has no Right to do it, who sees nothing of the Matter; or, in such a puzzled and confused manner, that it is the same as nothing.

Whether the *Author* has acknowledged the Office of the *Holy Ghost* in the *Work* of our Salvation, is another Question. Dr. *Warren* denies he has: On the other hand, I affirm it. "That the Assistances of God's Holy Spirit are the continual Subject of Petition, both in the Prayers of *Scripture* and of *our Church*,"† I entirely agree with him; but "that the *Author* disowns *them*, or disallows, that the Divine Spirit is the *Sanctifier* of Christians, and the *Giver* of every Spiritual Gift," as he says;‡ is the Point in debate, which I shall immediately prove against. As for His part, he is

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presently

* See pag. 64, 5, 6, 7, 8, 9, and 70. of *Appendix*.

† Pag. 79.

‡ Pag. 81.

presently aware, and owns it, “ That the *Author* does often expressly pray *to be guided and governed by GOD’s Holy Spirit,*” as in Prayer the *third, fourth and fifth*; which is enough one would think, to convince any reasonable Man, or impartial Disputant, that He does *thereby* acknowledge *Him* (the Holy Ghost) to be the *Sanctifier* of Hearts, and the *Dispenser* of Spiritual Gifts: But with the *Doctor*, who is of a prodigious prying Capacity into the Secrets of Mens Hearts, This stands for nothing; and ’tis plain, *he says*, the *Author* does *not believe* the Truth or Necessity of it: “ Because in his two “ first *Prayers*, which are designed for constant “ and daily Use, He has not so much as *named* “ *him.*” * As if a Man could not pray for the Guidance, the Concurrence, or the Assistance of the Divine Spirit, *without naming him!* Ridiculous! Our Church in her Office of *Public Baptism* particularly prays in this manner: “ *Grant*, that all Carnal Affections may die in him, and that all things belonging to the Spirit may live and grow in him: *Grant*, that he may have Power and Strength to have Victory, and to triumph against the Devil, the World and the Flesh:” (As the *Author* sometimes uses the Word *Let*, which the *Doctor* very absurdly and triflingly remarks upon,) without at all expressing, that This is to be by the *Operation* of the *Holy Ghost*. But will he say, that This is not intended, or that our Church does not here, *without naming him*, sufficiently acknowledge the Assistance and Sanctification of the *Divine Spirit*?

* Pag. 82.

Spirit? In like manner I remember, the *Psalmist* prays: *Lead me, O Lord, in thy Righteousness: Lead me in thy Truth: For thy Name's sake, lead me and guide me: O send out thy Light and thy Truth, Let them lead and bring me to thy Holy Hill.** In all which places, he says not one Word of the *Spirit* of God: But yet, who will judge so absurdly as to say, He here intends him not, nor begs of God the Aid and Help of the *Divine Spirit*? Especially considering, that he prays in other places, *Cast me not away from thy Presence, and take not thy Holy Spirit from me. Restore me to the Joy of thy Salvation, and uphold me with thy free Spirit?†* Would not any one rather say, that This Place is the Interpretation of the other; and that when he *there* prays to be *led*, and *guided*, and *conducted*, he means by the *Spirit* of God? After these irreprehensible Examples, the *Author's Prayers* are form'd: He often enough mentions the *Divine Spirit*, to shew what his Faith in, and Expectance from, him is; but he mostly acknowledges his Leading and Concurrence, (like as *He* in Holy Writ) without mentioning him; as supposing, that every *Christian*, who has Knowledge enough to pray to God, is already instructed who his *Leader* and *Guide*, his *Helper* and *Defender* is. Thus in *Prayer* the *first*, one of those objected against: “*Guard me, by the Dispositions of thy good Providence, from all the Ways of Sin;*” that is, prevent and keep me from the
Temptations

* *Psal.* v. 8. the xxv. 5. the xxxi. 3. and the xliii. 3.

† *Psal.* li. 11, 12.

Temptations to it, as well as Practice of it; “and *lead me* forward in the Paths of all Virtue.” In *Prayer* the *second*: “*Lead us* all, in the Paths of thy good Providence, to everlasting Life and Happiness.” In the *third*: “*Assist me*, by *all the Methods* of thy Wisdom and Goodness, in the *Great Work* I have to do.” Upon which I would willingly ask the good *Doctor* this most inoffensive Question: Whether the Help, the Guiding, and Concurrence of the *Divine Spirit* be not *One* of those *Methods* of God’s Wisdom and Goodness, by which he *guards, assists* and *promotes* Christians, in the *Great Work* of their Salvation? And if so, whether he has with any Truth or Modesty affirmed, that the *Author* in his *Prayers* has not acknowledged the *Office* of the *Holy Ghost* in That *Great Work*? Let him reflect upon this seriously and deliberately, and see how he can justify it to God or his own Conscience: To the *Author*, or to the *plain Reason* of Mankind, I am sure he cannot.

But the great Offence of all is, That the *Author* has in some Petitions joined God’s *merciful Providence* and *good Spirit* together, and in other like Petitions has only made mention of the *Providence* of God, without any Addition of his *Spirit*. From which he judiciously infers, “That the *Author* has not any Persuasion of “the Necessity of the *Spirit’s* Assistance:” Or in other words, Because he does not say Every thing in every place, he says Nothing in any of them. For instance: In *Prayer* the *fourth*, he prays, “*Guide me* by the Dispositions of
Thy

Thy Providence and Good Spirit to the perfect Knowledge and Performance of thy Holy Will." But in another place, he only blesses God, "That by the Dispositions of *His good Providence*, he hath been *led* to a just Sense of Virtue, and of True Religion:"* And therefore 'tis plain, says Dr. *Warren*, "that He acknowledges nothing of the *Agency* of the *Divine Spirit*, but ascribes all to his own *Powers* under the Providence of God."† Pretty Reasoning this, for a *Sacrofanctæ Theologiæ Professor*! Suppose the Author had blessed God, "that by the Dispositions of *his good Spirit*, he had been *led* to a just Sense of Virtue," without mentioning his *Providence*; Would this have better'd the Sense? Or does the *Doctor* think This *Leading* could have happened without the *Providence* of God? Is it not as much thro' *his Providence* when Men are *led by his Spirit*, as when they *act of themselves*? Except he chuses to say, That the Providence of God is not concern'd, whether Men be Good or Bad. And where then is the Heresy of this Act of Praise, "That he had been by the Dispositions of Providence *led* (*led by the Divine Spirit*, as I have before shewn that Phrase to signify) to a just Sense of Virtue and Religion?" For *they who are the Sons of GOD*, that is, all righteous and good Men, *are led by the Spirit of GOD.*‡

When the Terms, *GOD's Providence and Spirit*, are separately used, or one without the other,
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* Pag. 243, and 209, of the *Plain Account*.

† Pag. 83, and 91.

‡ Rom. viii. 14.

This *is*, This cannot *but be*, the Sense; yet much more evidently, when they are put together. When God *disposes* Occasions and Opportunities, and Means and Motives, and other intervening Accidents and Things so, as to *move* a Man's Heart, and *incline* him to Thoughtfulness and Consideration, and at last to Repentance and Resolution of Endeavour and Amendment; this is by the particular Wisdom, and Mercy, of His *Providence*: And when the *Divine Spirit* sees these Movements and Inclinations of Man's Heart, he lays hold of all these Occasions and Motives and other Means to *promote*, and *effect*, and *finish* the good Work in him; and so in the end, to bring him to Salvation. This I take to be a Rational Account of the Oeconomy of *Grace*, as it shews it to be (as indeed it is) a pure Act of the *Divine Favor*; and yet such an one, as is consistent with the rational Powers and Faculties of Man, without putting any Force upon, or using any Violence to, them. And this is it the *Author* means, when he prays in this manner: "We beseech thee, O Lord, so to concur with us, by thy *merciful Providence* and *good Spirit*, that in the future Conduct of our Lives, we may *better answer* the Ends of our most Holy Religion, and *adorn* the Gospel we profess to believe.*" If Dr. *Warren* knows of any *other Agency* of God's Spirit than this upon the Souls of Men, let him explain it to us, and make it intelligible; for till that be done, (which I am confident he can never do) it will be always look'd upon by all
sober

* Pag. 248. of the *Plain Account*.

sober and rational Thinkers, as nothing but mere Whim, Enthusiasm or Delusion. And this I take to be a sufficient Refutation of all he has said upon this Point, without following him thro' every Oddity and Impertinence, of which he is so grossly Guilty, that there is no reading him over with any Patience.

There is another Trifle he takes Notice of, and for Want of understanding plain Sense, exclaims loudly against it. But I wish the Defect was only in his Understanding: I am afraid it is, in his Honesty also. Because he falsifies, and misrepresents, the *Author's* Words, in so small a Quotation as half a dozen only. "You intercede, *says he*, for the *whole World of rational Beings*:" And then adds, "'Tis certainly downright ridiculous to intercede for Angels, Archangels, Souls departed and Devils."* I answer, 'tis certainly downright Partial and Unjust, for the *Doct̃or* to see against the *Author*, Angels, Archangels, Souls departed and Devils, in the Phrase, *whole World of rational Beings*; when he could not see for him, at least as plain a thing, that is, The Sacrifice and Mediation of *Christ* in the *Terms of the Gospel*.

But after all, *Rational Beings* is not the *Author's* Expression, nor, *Interceding for all rational Beings*; but is foisted in by the *Doct̃or* to make his Adversary look silly, and become odious, to all such cursory Readers, as he knows will not take the Pains to examine into the Reason and the Truth of Things, as I and

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some

* Pag. 99.

some others have done. The *Author* in the *Preface* to his *Prayers* tells us, "That he has in his *Intercession* for others," that is, for other Men, "endeavour'd to *regulate* every Expression by the *Rules* of Universal *Love*, and of true Christian *Benevolence* towards the whole *Rational Creation*."* And afterwards he prays in this manner: "With these *Prayers* and *Praises*, I beseech thee, O God, to accept the sincere Expressions of my *Charity* and *Good-will* towards thy whole *Rational Creation*."|| And again, "We extend likewise our *Regards* to all the World of *reasonable Creatures*; and pray (*i. e.* particularly) for the *Happiness* and good Estate of all Mankind."|| Now in a Matter so plain as this, I think I may appeal, to any Child that can read and think, whether there be here any *Intercession* for the whole World of *rational Beings*; and, whether, what the *Author* has said upon this Head, be any more than declaring his *Universal Love* and *Charity*, his *Benevolence* and *Good-will*, to the whole *Rational World*, and desiring God to accept his *sincere Expressions* of it? And certainly, 'tis the Duty of all good Christians, to have *such Regards* as these, not only to all Men now living; but to *Souls* departed, to *Angels* and *Archangels*, and even to the *Devil* himself, how much soever he may be our Enemy and our Persecutor. *Michael* the Archangel has taught us, by his Example, to treat the worst of Beings, even whilst contending with them, with *Charity* and *Good-will*, and with a real Concern for their Repen-

* Pag. 199. of the *Plain Account*. || Ibid. pag. 231, 250.

Repentance and Amendment.* And some of the primitive *Fathers* of the Christian Church had such an *Universal* Love and *very Extensive* Charity for the *whole* Rational Creation, that they wish'd, and hoped, and perhaps believed, the *Whole* of it might be saved.† This has indeed been deem'd at certain times and seasons, to be an Heretical Tenet ; but 'tis certain some of our Great *Divines* since the *Reformation* have not thought it so, who have in no wise held the *Absolute Eternity* of Hell-torments. And loth should I be to declare it so, considering, they have not yet received the utter Sentence of Condemnation, but are *reserved to the Judgment of the Great day* ;|| and what God's Judgment concerning them will *then* be, no Mortal upon Earth can tell. But this I am sure of, that had Dr. *Warren* had as much Charity for the Author of the *Plain Account* of the Sacrament of the *Lord's Supper*, as that Excellent Man and Good Christian has express'd in general for the *whole rational Creation*, and consequently not excluding the Greatest *Adversary* and *Accuser* of Mankind ; he would not have brought against him such an ill-grounded and *railing Accusation* as he has done throughout *His Answer*, contrary to all the Dictates of Truth and the Principles of Religion. And yet in all this, he boasts of the *Honesty of his Intention* ; and recommends This Conduct of His as *worthy* the Imitation of his Brethren the *Clergy*, and of all good *Christians*.

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* Jude, ver. 9.

† Origen, &c.

|| Jude, ver. 6.

Such soothing Expressions may deceive the Hearts of *the Simple*; but every Judicious Person, who sees thro' this low Art of Hypocrisy, cannot but abhor and contemn it. To rail at an Author is the usual Method of those who are prejudiced against, or know nothing of, him; and to misrepresent and perplex his Argument, is the last Resource of a weak Adversary. If Dr. *Warren* would be thought to answer *These Prayers* to any purpose, let him compose and publish better. After such an Outcry, This the Public has a Right to expect from him: And till it be done, he has done Nothing. He has only shewn his Own *Unfitness* as an *Answerer*, and not *Theirs for the Use of Christians*.

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